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American Board of Commissioners for Foreign Missions.

Constantinople.

THE FEMALE BOARDING SCHOOL.

Introductory Remarks.

IN the progress of the reformation among the Armenians, it was perceived that some instrumentality was greatly needed which should assist in elevating the female portion of the community. The men, it was found, were advancing in knowledge and general improvement much more rapidly than the women; and the disparity was becoming more and more manifest through the influence of the seminary at Bebek. This institution was educating and sending forth a number of young men, from time to time, who were taking a higher position intellectually, than the females could hope to reach, as they had no such advantages. In these circumstances the brethren at Constantinople deemed it necessary to make some arrangement which should place the two sexes more nearly upon a footing of equality.

The success of the seminary at Bebek suggested the nature of this arrangement. A boarding school for girls, if judiciously managed, might be expected, as well to give an impulse to female education generally, as to prepare those who should enjoy its advantages for stations of influence and usefulness. With these views the present boarding school at Constantinople was commenced; and the missionaries have been more than satisfied with the experiment. Already it has done much good; and they feel that its benefits to the Armenian nation have hardly begun to be realized.

The managers of the school have recently made their "third annual report;" which shows very clearly that the blessing of God continues to rest upon it. At present the number of pupils is twenty-one, three having left during the last year, and eight having been received. The object, plan and success of the institution will appear from the following statements of the managers.

Original Design.

It was originally intended that the school, both as to the age and the circumstances of the pupils, should be more select than it has actually proved to be. The new and interesting and exceedingly important relation which, in the good providence of God, we sustain to the Protestant community, has thrown the education of all their daughters almost entirely into our hands. And, although the consequence has been, that the rule requiring that no pupil shall be received under the age of nine years, or for a shorter period than four years, has not been strictly adhered to; and the expectation that at least one-half of the pupils would pay for their board, has not been realized; yet the school has evidently been a much greater blessing than it would have been, had we persisted in rigidly adhering to our scheme, and in setting aside God's infinitely better plan. Instead of educating the daughters of a privileged class, who would have been able to bear the expense, we now edu-

cate the daughters of a whole community, to be the future instructresses, wives, and mothers of a new branch of the great Protestant family, whose influence for good or for evil, on whole tribes and nations of men, is to be great beyond calculation.

Course of Study.

During the past year we have endeavored to lay aside, as much as possible, the use of the English language in the school. No new scholars have commenced the study of it; and the three who were previously attending to it, now give their principal attention to the Armenian. The first two hours of every day are given, as last year, to the ancient Armenian, under the direction of the native teacher. In the modern language, and in addition to the studies of last year, we have introduced a work on general history from the Venice press, Wayland's Moral Science, and the new arithmetic prepared at the Bebek seminary. The more advanced class in geography have finished the work they are studying; and their progress in it was much facilitated, and their interest in it greatly increased, by the use of maps which were kindly furnished by friends in America. More attention than formerly has been given to writing, to sacred music, and to composition. The first hour of every afternoon is devoted to writing; and all the older girls are required, each week, to give to their teacher in ancient Armenian a written theme.

We have felt the importance of giving more time and attention than formerly to instruction in needle-work, both plain and ornamental. There are but few of the pupils, who are not now able to make their own garments, and also aid in making those of their fathers and brothers. Most of their leisure moments are spent in sewing and knitting; and in this way they have been able to furnish themselves in part with clothing, and to do something in the way of charity. They have also formed a society, pledging themselves to contribute annually ten dollars towards the support of their pastor.

Religious History.

The public religious services of the school, the devotional meetings of the pupils among themselves, and their religious state in general, are much the same as last year. Jones's Catechism has been studied by all; and a class of

the older girls has commenced, under the instruction of Mr. Everett, a careful study of the Assembly's Catechism with the proof texts. One of our pupils has been admitted to the church during the year; as also one of our former pupils, who left school a year ago on account of ill health. All those who were previously received, have continued to give increasing evidence of their being living branches of the true vine; and we entertain a hope in respect to several others, who have not yet made a public declaration of their love to Christ. Three of our eldest pupils, all professors of religion, left the school during the year in order to be married; two of them to pious native helpers in Broosa, and one of them to the pastor elect at Trebizond. This last has studied in the families both of Mr. Goodell and Mr. Dwight.

A Promising Pupil.

The managers have appended a very interesting notice of this young female. It is as follows:

Her influence in school was as great, as her desire for its prosperity was sincere and ardent. She was regarded by all as the pattern of every thing good; and she was allowed, in her meek and quiet way, to exercise an almost unbounded authority over them. When she left school she addressed each member separately and all collectively; and the weeping was so loud as to be heard in every story and in every room of the house. Since she has been in Trebizond, we have received most gratifying accounts of the wide and salutary influence she is exerting, not only by her decided religious character, her industry and economy, but also by her unwearied exertions in the school, in teaching also those females who come to her for instruction, in conducting a weekly prayer meeting and in a Bible class; and in short in all those various ways in which an active pastor's wife is useful in America. Mr. Powers of Trebizond writes respecting her as follows: "Our native pastor does well. He is really a helper. His wife is a helper, a *helpmeet*, combining ardent piety, sterling good sense, and an *American* education; I mean, chiefly, as regards her duties as a Christian and a pastor's wife. She is a noble specimen of what Armenian females may become by piety and education. She does honor to the institution where she was educated; and the teach-

ers and all connected with its management can have no higher reward for their labors, than to see such females going out from under their care to bless the benighted of their sex. We love her for her piety, her good sense, her practical habits, her industry and economy, and the good influence she is exerting among the females of our congregation." And again, speaking of her a month or two later: "I am glad she has tried to do without a servant; and I am glad she is now going to have one. The women and children occupy a great deal of her attention, and she cannot long endure to do her own work, and devote so much time to the congregation. I admire her spirit and her principles. She is Americanized in her views of industry and economy, and seems truly devoted to her work. She exerts a good influence every where; takes common sense views of things; and in her modest, unassuming manner maintains her ground with a great deal less yielding than I feared. I like her much."

These notices of Mr. Powers were furnished by him without any solicitation on our part; and the extracts are given to show what a blessing the school may become, and what, we trust, under God it will become.

Broosa.

LETTER FROM MR. LADD, SEPTEMBER 18, 1848.

Church Organized.

It is with much pleasure that Mr. Ladd is able to announce in the present letter the formation of a Christian church at Broosa, making the seventh Protestant Armenian church which has originated in the efforts of our missionary brethren. This event took place on the 25th of July last. The number of members at first was seven; one has been added since by profession; and it was expected, at the date of this communication, that three more would soon join by letter. This little body of believers seem to be harmonious and happy in their new relation to each other. And there is much reason to hope that the good work which the Lord has commenced at Broosa, will go forward with increasing interest. Even now there are several who seem to be earnest inquirers after the truth; two or three of whom may have already passed from death unto life.

Interesting Inquirers.

Respecting some who belong to the class of

persons just referred to, Mr. Ladd writes as follows:

One of these is a young man whose father is rich and one of the primates of the nation. He drove his son from his house about six weeks ago, and refused to own him as a son, till he should forsake the Protestants. He now, through the intercession of the mother, permits the young man to sleep and eat his supper at home; but in no other respect does he treat him as a son. The young man has found some employment by which he earns a little, and continues to call himself a Protestant, and attends all our meetings.

Another is a young man who is married. His wife and her relatives are rather wealthy, and they are all bitterly opposed to him. If he professes himself openly a Protestant, it is quite certain that his wife will leave him, and he will remain destitute of house and home, with no means of support but his own labor; and no Armenian will employ him. He is convinced of the truth, and seems to have a deep conviction of sin; and he has been some weeks in a very unhappy state of mind, being not quite ready to forsake wife and wealthy friends and means of livelihood, and join himself to the despised Protestants; and yet he is convinced that Christ, his Savior, requires him to forsake all things which would hinder him from becoming a true disciple. I have much hope in his case.

The Kooroo Ogloo family, or family of Baron Bedros, which I mentioned in my last journal as being substantially a Protestant family, still continue advancing in the way in which they have begun to walk. We have many most delightful visits with them. Much of our conversation is on religious subjects. You will recollect that this was a family of rank, and that it now consists of Kooroo Ogloo and his wife, both advanced in years, two sons and two daughters, and a small grandchild, and an old servant woman who has been in the family many years. The two sons, one of them Baron Bedros, are members of the church; the mother will probably unite with the church soon; and the older daughter seems to be a sincere inquirer after the truth. She has been learning to read of Mrs. Ladd, with great interest, and has just commenced perusing the New Testament. Both she and her younger sister attend our meetings. The father, though a man of rank and

wealth, cannot read; still he is advancing in the knowledge of the truth, and he is on intimate terms of friendship with us, notwithstanding much has been said to him by some of the great Armenians to turn him against us.

Not one of this family, except the old servant woman, keeps the fasts prescribed by their Church. I hardly expected that the father would begin to break the fasts so soon. For it in reality involves the relinquishment of the confession of sins to a priest, (as no priest will absolve one who breaks the fasts,) and, consequently, participation in the Lord's Supper; and this is substantially a breaking away from the Armenian Church.

In the conclusion of his letter, Mr. Ladd makes the following remarks. His allusion to the cholera, and the scenes through which he and his associates have recently passed, will be fully understood by referring to the last number of the Herald.

There continues to be much discussion on religious subjects among the people. Truth is gaining ground. The influence of our native brethren is more and more felt; and we have great encouragement to hope that God has yet greater blessings in store for us. Ever since the cholera, the state of things here has had this encouraging aspect. We have much reason to believe, that God's blessing on the course which we pursued, during that dreadful period of sickness and death, did more to remove prejudices among the Armenians, and secure their friendship and esteem for us as missionaries, than years of previous labor had done. To the Lord be all the praise! And may our lives, so graciously preserved, be more faithfully than ever devoted to his service!

Trebizond.

ANNUAL REPORT.

Past History of the Church.

THE following report embraces the year which preceded the last annual meeting of the Board. It contains a review of the events of an interesting and somewhat critical period in the history of the station at Trebizond; and the readers of the Herald will be glad to learn, that the infant church in that place has passed through its trials with so little injury. Indeed, it is by just such events as are described below, that the Protes-

tant Armenians are to be prepared for the work which God will hereafter give them to do.

If we divide the whole time during which missionaries have resided here into three periods, calling the first the period of awakening, and the second the period of persecution, the third may not improperly be styled the sifting period, or the period of trial. The time of persecution was, indeed, one of trial, and one that sent back to the Armenian Church a large number of those who had been regarded as Bible readers. But it detached only those whom the experienced missionary, without any such aid, might have readily separated from the fold of the Good Shepherd; while it left some whose unworthiness he might not have detected so easily. There was too much excitement, too much mutual sympathy, and too much embittered feeling towards opposers and persecutors, to render that the period of trial, the sifting period.

A variety of motives conspired to fortify our brethren against persecution, and led them to endure imprisonment, exile, and the bastinado even; while some of them have since confessed that at that time they were strangers to true religion. It was not for persecution to sift them thoroughly, and lay completely open to view the inmost feelings and motives by which they were governed. This was left for another and a different trial, such an one as this little community has been passing through these many months past.

Our brethren, and all connected with them, find themselves no longer engaged in open conflict with their opposers; but shut out in a great measure from society and from business relations, some still deprived of employment, and all having sustained great pecuniary losses. They have, indeed, been delivered from oppression and from the bondage of the Armenian Church, and organized into a separate community. But this very separation, which was so earnestly sought for by all, became to some a source of uneasiness and complaint, in that this new community was small and despised, having no lucrative offices to be occupied and no ability to support its own institutions, either religious, literary, or civil. It is not strange, therefore, that men of weak faith, and especially men of no faith, should, in such circumstances, turn a wishful eye back to the home of their childhood, and consequently should be ready to avail themselves of the first opportunity to assail the men and the measures of the new community.

Cases of Discipline.

It was at this precise juncture, that two cases of moral delinquency occurred in the church, manifestly calling for discipline. Those who were previously reckless and dissatisfied, had now found just the occasion which they wanted. They gave their sympathy and support to the offenders; and, together with them, formed a plan to go back to their old associates. This plan was at once carried into effect.

The two individuals who had been called to account by the church, and one other member, returned to the Armenians. Others out of the church, who were expected to follow them, chose to wait a little and see the result of their leaving.

Meanwhile our little community was shaken to its foundations, and we trembled in view of what might be the end of these things. The circumstances were such as to call for immediate and decisive action. The two offending brethren, after being much labored with, were cut off from the church. Longer time was given to the other brother; and he has at length returned. We attribute all these difficulties almost entirely to the influence of one person, a man of worldly and ambitious spirit. All the discontent and dissatisfaction have proceeded from him; and but for him the other individual who came under church censure, instead of seceding, and thus thwarting the ends of discipline, would, beyond a doubt, have been led to a humble acknowledgment of his fault.

These events, however, have been overruled for the confirmation of the faith and piety of God's chosen, and the instruction and warning of those who are without. The trial has done us all good. Our riddance of the chief leader of the disaffected party is an unspeakable blessing to the church, not only by removing his influence from them, but the development of so palpably a worldly and unchristian spirit among them, has led to much self-distrust, humility, watchfulness and prayerfulness on their part. It has led them to distinguish between things that differ. The principles of this new organization are now better understood than ever before; and the perfect harmony in the church with which every disciplinary measure has been carried, shows that those principles have been cordially embraced.

The two excommunicated brethren profess to be truly penitent for their past conduct. In the professions of one, our brethren have confidence;

but those of the other, they distrust. The former, it is hoped, will be restored to Christian fellowship at no very distant day.

Effect of Discipline.

The uniform regret expressed by these brethren at having gone over to the Armenians, and their desire to return to us as soon as they can extricate themselves from their present entanglements, have afforded no encouragement to those out of the church, who were more or less inclined, or even pledged, to follow them. The consequence has been that no others have left not only, but those very persons have become firmer friends than ever; and one even has been led, as we hope, to true repentance and faith in our Lord Jesus Christ.

At present every thing is perfectly quiet; and so far as we know there are none among us who are disposed to disturb the peace of this infant church and society. On the contrary, there is more of harmony and good feeling, and a better appreciation of the rights, privileges, and advantages of this new organization, than heretofore. The honor and discipline of the church have been vindicated. Slanders against the church and against the missionaries have been refuted; and the bitterest enemies have admitted their former prejudices. The wall of partition between the Protestants and other sects, as regards the civilities of life, is falling down. Parents who had cast out their children, and abetted their imprisonment, are calling them home from exile.

The Government, moreover, is disposed to show more respect for their rights than heretofore. This was seen especially in the enrollment of the Protestants as a separate community, which took place in May last. The Armenian primates strenuously opposed the enrollment at all; and when they could not succeed in this, they opposed the enrollment of certain individuals. The officers of the Government, however, paid no attention to their opposition, but enrolled every man and child who claimed the privilege as a Protestant, and, smiling, expressed the hope that their number might increase. The whole number of males is thirty-two. The number of females properly belonging to the community is twenty-four. No registry of females, however, is ever made by the Turkish Government.

Only two persons have been admitted to the church at Trebizond during the past year. The present number of members is sixteen.

The Cholera.

The cholera broke out in this city, in the latter part of July, and prevailed, with more or less severity, for several weeks. When it was most malignant, the deaths are supposed to have amounted to about fifty a day.

It deserves special mention that during the prevalence of the cholera the present season, and also the last, the lives of the missionaries and their families, and of all the Protestant Armenians, have been graciously preserved. While many have fallen on the right hand and on the left, the watchful eye of their covenant-keeping God has defended them from the pestilence that walketh in darkness, and the desolation that wasteth at noon-day. Two young men temporarily connected with the mission family were, indeed, attacked with cholera the last week in August. But through the mercy of God the means employed were blessed to their recovery.

Settlement of a Pastor.

The call and settlement of a pastor over this church is an important event of the past year. Baron Mugurditch received the unanimous call of the church in January, to which he gave an affirmative answer; and, together with his wife, who for several years was a member of the female seminary in Pera, entered on his labors in April. Thus far he has answered our expectations. We value his services, not so much for the biblical instruction which might not otherwise be given, as for the more intimate relation he sustains to the flock, the more free communication between him and them, and the importance it gives to this community, both in their own estimation and that of others. It is a matter of some consequence to have a man from their own number who can administer the ordinances, and perform all the duties of the pastoral office.

The ordination took place September 3. The sermon was preached by the pastor of the church at Constantinople, from 1 Cor. 3:5; the right hand of fellowship was given by each of the ministers present, accompanied by a few brief remarks; the charge to the pastor was delivered by Mr. Powers; and the address to the people was made by Mr. Bliss.

To missionaries who remember the day of small things some fifteen years ago among these Armenians, such scenes as the above described are peculiarly

interesting and encouraging. To see young men of suitable qualifications coming forward, not only to be ordained, but also to ordain one another in this sacred work, is delightful and cheering. It shows an onward progress in our work. It inspires gratitude for the past, and encouragement for the future. In view of all that has been accomplished the last fifteen years, what may we not anticipate for fifteen years to come!

Nestorians.

LABORS OF NATIVE PREACHERS.

Introductory Remarks.

FREQUENT allusions have been made in the Herald to the labors of certain Nestorian ecclesiastics, whose hearts the Lord has first opened to a reception of the truth as it is Jesus, and who have then felt a strong desire to make known the glad tidings unto their people, far and near. Indeed, the history of this mission, in this respect, has been unlike that of any other, whether in connection with the Board, or any kindred institution of this or other countries. That most difficult of all problems in the world's evangelization, "How shall a native ministry, with proper qualifications for its work, be most speedily raised up?" appears to be one of easy solution among the Nestorians. The present generation seem to be graciously remembered for their fathers' sake; and the spirit which is ascribed to the preachers who went through a large portion of Asia, many centuries ago, is revived in their successors. Were the same spirit exhibited by the ecclesiastics of other oriental churches, how rapidly might the process of spiritual renovation go forward!

The following communications have an interest and a value, which can be understood only by a reference to events which are not generally known in this country. When the Nestorian Patriarch resolved upon taking the attitude of open hostility to the mission last spring, he made very special efforts to deprive our brethren of their native helpers. In carrying out his purpose, he was not satisfied with relying upon the arts of persuasion. Nor did he confine himself to ecclesiastical interdicts. In personal interviews he uttered the most violent and abusive language, accompanied with threats of personal injury. And, finally, he went so far as to pronounce, against some, the extreme and once dreadful sentence of excommunication.

To show the circumstances in which these native preachers have gone forward, making known the gospel of the Lord Jesus Christ, a few

facts will be stated. On the 4th of last May, Deacon Guergis, (whose letter is herewith published,) called on Mar Shimon, carrying with him, as a present to the Patriarch, a sheep from his own flock. But this dignitary, instead of treating him kindly and courteously, abused him "in the grossest manner, applying to him many indignant epithets, and, among other threats, declaring that if he went about preaching any more, he (the Patriarch) would cut off his nose and lips, and have them patched upon moccasins for the mountaineers." The deacon, however, "as mild as a lamb, but as firm as a rock," meekly replied, "Why! What evil thing have I done? I have only preached the gospel." And he would give no pledge or encouragement that he should discontinue his labors as an evangelist.

On the following day, Mar Shimon sent for Priest Dunka and Priest Eeshoo, to induce them to leave the service of the mission. The latter disregarded the summons. But the former went. As he showed no inclination, however, to obey the command of his ecclesiastical superior, the Patriarch at last broke out and said, "If you and Priest Eeshoo do not quit the missionaries, I will cut off your beards, and have them worked into moccasins for the mountaineers. And do not think that you will keep out of my reach. I will seize you in the streets; or even follow you into the houses of the missionaries, if need be." Subsequently a child of Priest Eeshoo died; and he wished to inter the remains in the only Nestorian burying-ground in the city, where rests the mortal part of his amiable and interesting daughter. But the Patriarch took measures to deprive him of this gratification, occasioning thereby a most disgraceful scene; and the child was taken to Seir for burial.

Another priest, teacher of a school in Oroomiah, was actually subjected to the bastinado, in consequence of a calumnious accusation of the Patriarch. A few days afterward, the same individual was insulted and beaten by a tool of Mar Shimon. But it is not necessary to extend this statement. The readers of the Herald will see at once, that whatever preaching is done among the Nestorians, must be contrary to the known will of their highest ecclesiastic, and in the face of all that he can effect for their obstruction or their injury. And not only has he threatened the native evangelists personally; he has sent out his commands in various directions, interdicting their labors, and thus exposing them to the special and legalized opposition of the enemies of the truth.

The subjoined communications will show what effect the course of the Patriarch has had upon these self-denying preachers of the gospel. They will fail to show, however, all the trials and perils through which they have passed.

Letter of Deacon Guergis.

This letter describes the labors of Deacon Guergis, after his interview with Mar Shimon, as already mentioned.

To you our dear friends in Christ, the missionaries and their wives, and the priests and deacons who love our Lord Jesus Christ, salutations.

If you wish to know about my preaching the gospel, after being threatened by Mar Shimon, I will inform you. I left the city and came to Anhar. The people of Anhar said to me, we wish you to preach to us from our ancient books; for we have heard of the threats of Mar Shimon against us, for listening to preaching from the new books. I preached to them from the 37th Psalm, and they received the words I spake to them very well. I remained one night in Anhar.

The next day we came to Tergawer. I stopped two or three hours in Mawana, on account of the rain. The people of Mawana had also heard of the threats of Mar Shimon against me. I preached to them from the 2d chapter of the 1st Epistle of the Apostle John. They also with gladness received the word. I also preached in Hakky, our own village.

Afterwards I went to the country of Baradost, to the village of Maloolan, where the people had also heard the threats of Mar Shimon. A woman said to me, "We have heard the warning given you by the Patriarch. Turn back from this way; you have gone in it long enough." I replied, "O woman, how great are the sins that rest upon my head, and also upon yours! If we go not in the way of salvation by Christ, in what way shall we go, that our sins may be blotted out, my sins and yours?"

Be it known to you, my Christian friends, that every Sabbath I go round in the villages, and preach the gospel of our Lord Jesus Christ. Beloved Christian friends! Our Lord said, "He that endureth to the end shall be saved." Again, remember the words of our Lord, that he that loveth father or mother, sons or daughters, or any thing else more than me, is not worthy of me; and also that he that taketh not his cross, that is, endureth not affliction, reproach, reviling and injury, is not worthy of me. Again, our Lord said, "And fear not them which kill the body, and are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Dear friends in Christ. Hitherto we have lived in the world according to our own pleasure, and have despised the

salvation of our Lord Jesus Christ. We have offended God by not obeying his word. Let us now become reconciled to God, and turn unto him with a broken heart, and a contrite spirit, and with true repentance. Let us entreat him, that he may forgive us our sins. He is merciful, and looketh kindly upon the heart of the man who repenteth, and accepts him that turns to him.

Now accept many salutations of peace and joy from me, Deacon Guergis, your unworthy servant. The grace of our Lord Jesus Christ be with you. Amen.

Additional Notice of Deacon Guergis.

After this letter was written, Deacon Guergis made a visit to the Plain; and while there he deemed it advisable, for reasons which need not be mentioned here, to call again upon the Patriarch. This purpose cost him a severe struggle; "but after spending several hours in prayer, he found strength and courage for the undertaking." On entering the house, he saluted Mar Shimon, and advanced to kiss his hand. But the latter, not allowing him to do this, said, "Who has given you permission to go from village to village, preaching, deceiving, and causing my people to err from the right way? You have become the Patriarch, cursed me, and trod me under foot." The Deacon replied, "I have done nothing against you. Let the witnesses be brought and testify, if I have preached aught but the true gospel." A long colloquy ensued, during which Mar Shimon said much that ill became his office. The conclusion of the dialogue, however, is not without interest. The Patriarch remarked, among other things, "Last summer, when I was in Tergawer, as often as I inquired, 'Where is Deacon Guergis?' the answer always was, 'He has gone to preach in Mawana;' or, 'He has gone to preach in Shebana;' or, 'He has gone to preach in some other place.'" The Deacon then said, "It was for this that you ordained me deacon. If not to preach the gospel, for what did you make me deacon?" The Patriarch rejoined, "If you preach more in the Mountains, I will send the Koords to kill you." The Deacon merely replied, "I am willing to die preaching the gospel."

On his return to his mountain home, he resumed his labors, undeterred by the threats or machinations of the Patriarch. In a letter written subsequently to Mr. Stocking, he says, "Many tares [bad words] are sown in these mountains from Mar Shimon's mouth, for the purpose of having me stoned. But I am ready to be stoned for the sake of Jesus Christ, who was hung on Calvary. Warm blood ran down from his wounded side, and his soul was troubled for my sake. But, O

my friend, let us not be weak in this temptation." The Deacon, after quoting Acts 7:57; Heb. 12:2; James 1:12, adds, "See, O Mr. Stocking, how much Christ received from sinners."

Journal of Deacon Moses.

The name of this native brother is familiar to the friends of missions. Doct. Wright has translated his account of a recent tour in the diocese of Mar Yohannan, and sent it to this country. It affords another illustration of the zeal and Christian fidelity of the native preachers connected with the mission; and it also shows how little the opposition of Mar Shimon has effected, in deterring them from their labors, or in destroying the sympathy of the people with the missionaries.

Deacon Moses left Oroomiah Friday afternoon, intending to spend two or three days in Ada.

A Sabbath in Ada.

Sabbath morning we went to church. Thirty or forty men and women were present. I preached from 2 Peter 3:9. We came out of the church, and I wished to go to Chamakee, but Said, the tailor, begged me to remain until noon, that the people might assemble for preaching. I remained. The *nakoosha** was struck. We went to the church and the people slowly assembled. I preached from Numbers 32:23. Eighty or a hundred [perhaps more] men and women were present, and they listened attentively.

About three hours after noon, I went to Chamakee; and having caused the *nakoosha* to be struck, more than fifty men and women assembled. I preached from Galatians vi., and was encouraged by the attention given to the Word.

From that place I went in haste to Karajaloo, and arrived there just as they were striking the *nakoosha* for evening prayers. We went to the church, and, having finished the prescribed prayers, I preached from the 1 Cor. x. Thirty or forty men and women were present, and they listened well.

The forenoon of the following day was spent in public and private exhibitions of divine truth.

Sheerobad.

At noon he went to Sheerobad. Mar Yohannan arrived soon afterward in the same village. The Bishop said to Moses, "You need not fear. You may preach in my villages as much as you

* A thick board, with several holes bored through it, which is struck with a mallet to summon the people to prayer.

please." In the evening the Deacon preached to a number of the Nestorians, from Matt. 4:9. Having finished his discourse, he asked the people if they were willing to remain awhile, and listen to the *doorik* of Priest Haydinee of Tehoma, a Syrian poem, on sin and the necessity of repentance; which, though written many years ago by an old priest in the recesses of the Koordish mountains, is very evangelical. "They were much pleased to remain," the journal continues, "and I read the *doorik* to them, explaining its meaning. They listened very attentively, though it was late, and appeared to feel themselves lost sinners. Some went away; others remained, and we sang a little from the singing-book, and the people were much pleased." "There were men and women in the yard, and on the roofs, to the number of seventy or eighty."

On Tuesday Moses went to another village, where he was much interested in the school. The priest desired him to hear the boys repeat the catechism, "which they had learned very well." He also preached the gospel, as he had opportunity.

Supergan.

Wednesday afternoon I went to Supergan, supposing that the sacrament would be administered there the next morning, as it was Ascension day. I stopped with Priest Maragool. At evening we went to church; and after the regular prayers, I preached from Hebrews x.

The people remained in the church, except one deacon, a very wicked man. I opened the Bible, and began to read. One man, an elder among the people, stood up, and said, "Do you preach in the presence of Mar Shimon? Do you come to preach to us?" The people were indignant, and with one voice reproved him. He reviled me, and I said to him, "My brother, if you do not wish to listen, you can go out. Let every one that pleases, sit down, and I will preach, even if my blood be shed for doing it." Seeing that the people were excited about the man, I said to them, "let him revile me, I am willing. But as for yourselves, give ear to what I say." Priest Maragool was very angry with the man for his conduct. At last he went out and I preached. After preaching I prayed; and then we left the church. Both men and women said to one another, "What does he preach to us? He does not say, 'Adopt another religion,' but only preaches the pure word of God. We should be glad to have him preach to us constantly."

Moshawa.

Thursday I went to Moshawa, where Priest Eeshoo, a relative of Mar Shimon, caused the *nakoosha* to be struck, and thirty or forty women assembled. The people were talking about the old and new books, (referring to the books of the Syriac Fathers, and those published by the mission.) Some spoke against the new books, and said they would not receive them. That which I knew, from the grace of God, I declared unto them; and said, "Very well, I will preach to you from the old books. But first let all the people of the village assemble." I preached from one of the books of the Fathers, in the daily service of the Church, from a passage in which he expresses his sorrow for his sins and iniquities, and his fear and trembling in view of the judgment-seat of Christ, and also his apprehension lest he should perish in hell. That which God has made known unto me, I declared unto them. Priest Eeshoo wept, and also one old man. Several men and women were very serious. I said to them, "We do not preach any thing to you in addition to the Old and New Testament. Our ancient teachers were always preaching from these books, not only to our own nation, but also to other nations." They were mortified, and, as I understand, acknowledged their error, when I said to them, "If the Fathers mourn and sorrow, and tremble on account of their sins, and remember that fearful day of judgment, when all their sins will be revealed before God, and our Lord Jesus Christ, and before assembled multitudes of spirits, and before all men, how ought we to mourn for our sins, and think of that terrible day?"

After preaching I read to them the *doorik* of Priest Haydinee, and explained its meaning. They became perfectly satisfied that we preached the truth to them, as our words and those of the old mountain priest agree. Then they said, "We are all liars, and in search of pretexts for not listening to the word of God." They appeared to me to be desirous that the gospel might be preached regularly in their village.

The conclusion of the journal is as follows:

"Now, my dear friends, hearers and readers of this narrative, I beg you to pray and entreat the Lord God Almighty, maker of heaven and earth, that he establish the kingdom of our Lord Jesus Christ,—that it may come with power, and dwell in the hearts of all men, and especially among our poor and humble nation."

Tour of Deacon Tamo and John.

This journal is particularly interesting, from the fact that it takes us far into the country inhabited by the Mountain Nestorians. And we now see, more clearly than ever, how the gospel is to be introduced into those regions.

In speaking of this tour of Deacon Tamo and John, Mr. Stocking says, "They visited three or four large districts; and preached in numerous villages in the valleys and ravines, and also to numerous Nestorians who were spending the warm season with their flocks on the mountain summits; and experienced much kindness from many of the people. They were much surprised at the large number of Nestorians whom they found in the districts they visited, exceeding altogether the estimate they had previously made. John reports Deacon Guergis as preaching in a wild mountain district, beyond Gawar, and producing quite a sensation among those who have never before listened to the gospel."

A letter of Doct. Wright which accompanies this journal, has the following paragraph: "You will not judge this journal harshly, when you know that it was written by John in the most unfavorable circumstances. It would not do to write in the presence of the people, as they would think, in their ignorance, that he was writing away their country. He was obliged to go out of sight, and note down what he wished to preserve, in great haste, lest he should be discovered, often, moreover, when quite exhausted by the toils of the day."

June 29. We rose up from the city of Oroomiah, to go and proclaim the name of our Lord Jesus Christ to the Nestorian nation in the Mountains. We had five companions to whom we spoke the words of life. They replied, "These words are very good, but some things we do not understand. The missionaries have neither fasts nor the cross." We informed them that the Holy Scriptures are the best of all books; that they are fountains, while other books are streams and rivulets; that in them there are no set fasts prescribed; and that our fasts were directed by our fathers. The fathers of the people in the New World have made some rules for themselves, which we do not observe. But there is no salvation in customs; salvation is alone in the blood of Christ. We told them also about the cross; that it is not enough to kiss it; that it was the heavy wood that our Lord bore on his back, and on which he was crucified. Our Lord says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Arriving at Kowsy, these brethren concluded to remain till the next day for fear of robbers. Meantime they were not idle. They visited the school and addressed the boys, closing with prayer. In the evening they preached in the church, from the words, "Agree with thine adversary," &c. "The people listened well." On the following day, they had frequent conversations with the Nestorians in the village. In the afternoon they proceeded on their way with a caravan of Koords, who showed them much kindness.

Chardewar—Memikan.

The Sabbath was spent in Chardewar, one of the villages of Gawar.

July 2. (Sabbath.) We have preached twice to-day, once in the morning and once in the evening. The people of the village had many excuses for their way, on account of the oppression and annoyances of the Koords; and, again, they said, "We cannot carry on our business without lying." We asked them if God was our Creator or Satan. They replied God. We then said, "Well if God be our Creator, God forbid that he should love sin, and only prosper men in their business who continue in sin." We spoke many words like these to them and other men, and so passed the holy day of God. We also read to them portions of Deuteronomy, about the rewards of well doing and the penalties of evil doing.

3. We arose and went to Memikan, where we spoke to every one with whom we met. We also preached in the evening and prayed. There was one man from Bass there, who was our companion from Oroomiah, to whom we said much, till he separated from us. We taught him many truths at which he was astonished; and he wondered at the words that he had never before heard. When he parted from us, we charged him to take heed to the words that he had heard. When in Oroomiah he disputed with us; but afterwards he longed to hear, and reproached his priest, who was unable to teach such truths. He had heard very much during the five days he was with us; and it appeared as though the words of God had produced an impression upon him.

5. We have spoken to every man and woman we have met with the words of life. The men of this village are more disposed to hear the words of life than the women. We spoke with some of the women, who are revilers and hard-

hearted ; but our words were like laughter in their eyes. We hope, however, that God has chosen some servants for himself in this village.

An interested Hearer.

Leaving Memikan at noon, July 5, they reached Boobawa the same evening.

6. We stopped with a believing brother, Mar Ogin by name, who truly loves God, and is obedient unto the words of life. The winter that the Lord caused the great awakening, when many men feared the wrath and curse of God, this Mar Ogin was in Memikan, the village of Deacon Tamo, in Gawar. A brother of the Deacon came to Oroomiah, and was brought under powerful convictions of sin. He returned to Gawar; this man of Jeloo was awakened by his words. Afterwards Hamis (brother of Tamo) went and talked with him, and Tamo did the same, and also Deacon Guergis. We saw him in Gawar, and spoke much with him, and explained to him the way of life and salvation through the blood of Christ. Another time I went to Gawar to preach, and took Hamis with me to his country and house. He did not let us sleep until late at night. He listened to us with much earnestness and with tears rolling down his cheeks. We have hope that he is the light and salt of his village. He was hungry to hear us. The people of that village did not assemble well to hear the Word, as they had forsaken their village, (only a few families remaining in it,) out of spite to another village, called Sarpel. The people of Jeloo have a custom of dividing the cities of Turkey among themselves, for braiding baskets in them. Damascus belongs to the people of that village; but the people of Sarpel had gone and braided baskets there. For this reason they had abandoned their village, [to draw the attention of their rulers to the injury done them.] But all of those who remained assembled to hear the Word. This Mar Ogin, whenever we stopped speaking, would say, "Speak on; speak on." With great joy he welcomed us. He asked us many deep questions. There were some men who were talking about not giving presents to Mar Shimon. Mar Ogin said, "If Mar Shimon will exert himself to teach the law of God, we will ourselves love him and give him all he wants." It is very evident Mar Ogin has been taught of God.

Arwantos.

The next day our travelers crossed a very high, snow-covered mountain in Jeloo, and at night arrived at Arwantos, a village in Bass. On account of the disturbances and fightings which they found in Jeloo, they "did not go about to preach" in that district. "Some of the men of one village had mortally wounded each other. The chief men of another village were fighting together. The men of another village had killed a man of a neighboring village, and the people of one of these villages had abandoned their homes. The people of Mar Ziah had gone to make complaint to the Turks against the people of another village; and the people of the latter were every now and then going to destroy the fields, to plunder the mills, and to strip the men in them belonging to the former." There was good reason, therefore, for passing on to Bass.

7. The village at which we arrived yesterday is beautiful, and the people are very kind to us. It contains nearly fifty houses. The priest is a good man; he sent for the people to assemble. Very many assembled. We declared to them many truths, about which they made inquiries of us. Afterward they brought an ancient New Testament, and we preached to them from Corinthians: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." We preached to them very much upon this text; and then they arose upon their feet, and we prayed. They gave good attention, and were very grateful to us. They asked us many questions. One of them inquired, "Why do not the English [meaning the American missionaries] fast?" We replied, "In the New Testament there is nothing about these fasts of ours; they are found only in the Sunhados, [containing the laws and canons of the Nestorian Church.]"

Deacon Tamo and John remained in Arwantos till the afternoon of July 8, conversing with all who came to them, and answering their questions. "We spake with them," the journal continues, "till we made it evident that they were debtors to keep and observe the word of God, which we had spoken to them. They gave a good reception to our words; but they complained of the iniquity of their country, doing as Adam did, when he threw the blame of his sin on the neck of his wife."

Shroowa.

We went to another village called Shroowa, which has nearly sixty houses

in it. Many men assembled before the door where we were. We spoke to them very much. As it was night, and we were before the door, we had no candle that we might preach from a book; so we preached from our hearts. They listened well to us, although our work was strange in their eyes at first.

9. (Sabbath.) In the morning nearly sixty people assembled in the street. At first we talked with them awhile, as preaching was strange to them. "If we had come on an embassy from some king or great man," we said to them, "you would have rejoiced very much; but now that we have come preaching the gospel of Christ, it is strange in your eyes. Other nations, in former times, took our nation as an example; for our preachers used to go to India and China; but you now wonder at us." After speaking about these things, we preached from Timothy: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." After we had finished preaching, we asked the priest if we should pray; he replied, "These words are sufficient, if the people will only observe them." The chief man of the village offered us a *sahib-korān* [about twenty-five cents] for our preaching. We threw it back upon him, and explained what we wanted of them. Many men, young and old, were very grateful to us, and we charged them to remember the words they had heard. Some of them asked God to prolong our life a thousand years.

Argaphad.

To the people residing in Lower Maha these native evangelists preached, taking the parable of the fig-tree as their text.

We next went to Argaphad, a village of nearly forty houses. More than sixty persons assembled at the house of the priest. They first inquired about Mar Shimon. Tamo replied, "As yet nothing has been done for him; he is now living in Oroomiah." A certain pilgrim, (who had been to Jerusalem,) having been to Oroomiah in those days, said, "The English have ruined the business of Mar Shimon; and they are demanding his religion of him; and his brother Isaac has separated from him, and become English." Then Deacon Tamo arose and told them the whole truth; how Mar Shimon fled from Mosul, and offended the Porte; how he went to Tabreez, and

offended the Consul, &c. Then they said, "Well go on; open your book." They had there an ancient Testament, written on parchment. We preached from it upon the words, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" They listened well, and asked, "How shall we repent, and what is repentance?" We explained the way of repentance, and then we all rose upon our feet and prayed.

Deacon Tamo and John went to another village, where there had been fighting that very day. They preached from a passage in James: "From whence come wars and fightings among you?"

The Valleys of Tāl.

Having finished their work in Bass, our native brethren passed into Tāl, where they pursued a plan similar to that adopted by them in other places.

People in those valleys do not work all the day, as in other places, on account of the heat. We also became exhausted from the heat of the valleys; and at night we were tormented by many poisonous and stinging insects. The people not working all day was convenient for our preaching; and also in the evening Deacon Tamo went upon the roofs of the houses, and assembled many men, women and children to hear the gospel. We preached, "Greater love hath no man than this, that a man lay down his life for his friends." A woman called out in the assembly with a loud voice, and said, "You talk very well; but the people of this country are heathen; they will not regard these words." And then she went away in anger. After we had finished, they fell to quarreling together about the words we had spoken to them. We arose from among them. A man took us with him to supper. It was evident that the word of God had pierced their hearts and made them ache; and for this reason they spoke angrily together. Afterwards we went up to a high and cool place, where many men and women are accustomed to go to sleep, from dread of the insects below; and there too they were talking about our words.

Deacon Tamo and John were desirous of preaching the gospel in Tehoma; but it did not seem expedient. They passed through Diss, therefore, into Gawar. When they came to Memikan, they kneeled down and prayed that

their labors and efforts in the mountains might not be in vain. Deacon Tamo remained in Gawar, while John continued his journey to Oroomiah, arriving there, July 24.

Madura.

LETTER FROM MR. RENDALL, AUGUST 1,
1848.

Incidents at Dindigul.

THE following letter from Mr. Rendall, (who is still at Dindigul,) mentions some facts of interest which have not hitherto appeared in the Herald.

Last January five persons were received into the church connected with the Dindigul East station. Three were schoolmasters at out-stations, and had been candidates for church membership for several years. The other two were members of our English school. I am happy to say, that all of them appear thus far to have honored the profession which they have made.

Mr. Rendall has made a visit to Ceylon, and expresses himself much gratified with what he saw and heard. "It was very pleasant," he says, "to notice the progress of education among the people of that Island, and the great preparatory work which has been accomplished by the labors of our brethren there."

About six weeks since one of my free school teachers came to me with two men, saying that they all wished to forsake heathenism and be baptized. On inquiring what induced the two men (who were strangers to me) to make this application, I was told that one of them, who was able to read, had received books from the schoolmaster; and had also conversed with him many times on the subject; and in this way was led to wish for more light. The two men very readily gave me their names and the names of their wives and children; and since that time, unless circumstances prevented, they have attended worship on the Sabbath. One thing particularly interesting to me in regard to these men was, the declaration, on their part, that they came simply to seek the salvation of their souls, and did not ask any worldly benefit.

Another case of considerable interest I will mention, in order to illustrate the power of truth when lodged in the minds of the young. A short time since a lad, about sixteen years old, came to me and

said he formerly belonged to the English school in this place; that he had received books from Mr. Lawrence; and that he now wished to be baptized, and make an open profession of religion. Soon his relatives, who were Roman Catholics, began to persecute him for the step he had taken; and in a short time after, seeing that he remained firm, his friends told him that he must leave his home; for they would not suffer a heretic to remain in their house. Since that time he has given so much evidence of sincerity and piety, that I think it my duty to receive him into the church. I might here state that this youth was turned away from his home at the instigation of the Jesuit priest of this place.

Madras.

LETTER FROM MR. WINSLOW, AUGUST,
1848.

Death of Mrs. Little.

THE death of Mrs. Little was announced in the November Herald. As Mr. Winslow became well acquainted with her while she was at Madras, on her way to Madura, the following extract from a recent letter will be read with melancholy pleasure by her friends in this country.

You will hear from Madura, by this mail, of the loss they have sustained in the death of Mrs. Little, so lately arrived. When she was here in April last, she seemed to be in perfect health; and, going down the country in a palankeen, she bore the journey well, but was taken ill immediately on her arrival at Madura. She recovered from this attack, (which was of fever;) but after a few weeks she was seized with dysentery, followed by a low fever, which removed her from her desired labors. She seemed to me (and as she was at my house while in Madras, I saw much of her) to promise well, not only for life, but for usefulness. She appeared devoted to the missionary work, and was cheerful and happy in her prospects, and disposed to apply herself earnestly and successfully to the language. But how soon is she taken away! How little can we tell who will be longest spared, when sent to such a country as this, or who soonest removed! But let none be discouraged, lest they also should be early taken away, if they venture to come to this sultry clime. It is a part of their Lord's possession; and he will accept the offering, if it be in their "heart to build" his house in this land.

Light and Shade in India.

From the post of observation which Mr. Winslow occupies, he is enabled to take a very extensive survey of the land of his adoption. To the question, "Watchman, what of the night?" it will be seen that the answer is still, "The morning cometh, and also the night."

India is slowly improving. Symptoms of the progress of truth are very visible in many directions, though the number of conversions is doubtless small, and the Christian experience of the native church very defective. Amidst the revolutions now taking place, when the Lord seems risen out of his place to shake terribly the nations, it is wonderful how quiet we are in this heathen land; and how the Lord seems to be protecting the mother country and her eldest daughter America still. We may hope to erect in many places "a standard for the truth."

But India still maintains her idolatry. The swinging festival is now being celebrated for four or five successive Sundays, at different places in the vicinity of Madras, or in its suburbs. To-morrow it is to be, I believe, at Royapoorum. Efforts have been made to induce the Government to prohibit this cruel and disgusting festival, as not required in the shasters or openly countenanced by the brahmins; but in vain. The Superintendent of Police did remove the swinging-pole at Royapoorum, from the place where it was to one less thickly inhabited, a year or two since; but petitions this year have gone up to Government to have it restored; and the Superintendent told me he thought it probably would be done.

At Belgaum, on the occasion of the Juggernaut festival lately, some of the individuals who were dragging the huge rhut or car were thrown down, and, heedless of their cries, the immense vehicle was still urged on, passing over them, crushing to death under its ponderous wheels four persons, and severely injuring thirteen others. The tender mercies of the heathen are still cruel!

Fuh-chau.

LETTER FROM MR. JOHNSON, JUNE 29, 1848.

Opening of a Place of Worship.

THE present communication, though mainly devoted to other topics, has a brief account of

the commencement of missionary operations in one of the poorer districts of Fuh-chau. Providence has seemed to favor the enterprise; and Mr. Johnson is evidently much interested in his new field.

On the 1st of this month, I commenced a Chinese school, and also preaching and tract distribution, in a house about two miles from my residence, in the large settlement lying on the south bank of the Min. This district is altogether not far from three miles in length, and it undoubtedly embraces several tens of thousands of Chinese. The house I sometime since rented, and fitted up for the convenience of a Chinese school and public worship. It contains two rooms, the principal one being on the main road leading from this place to Amoy, twenty-three feet long by about twenty-one broad; and, with the seats which have been provided, will accommodate nearly one hundred persons. More benches can be added, if necessary. On the north side, a single desk has been constructed for the convenience of the preacher, and as a safeguard from the crowd that might otherwise sometimes press upon him.

The pulpit, if it deserves that name, is a simple railing, painted a light color, and placed on a platform which is elevated about a foot above the floor of the room. On the left hand is a narrow door, by which it is entered; in the back part is a seat, large enough for two individuals; and in front, resting on the top of the railing, and projecting about a foot beyond it, is a board for the support of a Bible or other books. It serves the purpose of a velvet cushion at home. If my humble preaching place deserves the name of a chapel, it is the first thing of the kind ever occupied by a Protestant missionary in Fuh-chau. The rent is not quite twenty-two dollars a year.

Hitherto my audience (at first only disorderly, but now comparatively quiet and attentive) has been variable, for the most part ranging from fifty to nearly one hundred souls. Generally a large number stand outside, and look into the room through a grating which extends the whole length of the premises on the street, except as interrupted by the door, which I am obliged to shut during religious exercises to prevent confusion. I ordinarily leave home for my chapel at four o'clock in the afternoon; and after having heard the school rehearse their lessons, I open the door for the reception of my hearers. There is a rush of the

crowd through the door, the majority of the incomers consisting of children; but among them have been old men, on whose heads lay the frost of many winters. I suppose the main thing that attracts the people within, and makes them willing to sit still for half an hour, is the hope of obtaining a tract at the close of the services. As yet I have not opened or closed the exercises with prayer; but hope to do so after more of order shall have been secured among my untutored hearers.

The school commenced with three little boys, the children of the school-teacher. It has since increased to seven, and the prospects are such as to encourage the hope that we shall have a respectable school. My field of labor is emphatically among the poor, most of the people in that quarter of the city being in reduced circumstances as to property. Some, however, are in affluent circumstances. They are to a great extent permanent residents.

LETTER FROM MR. BALDWIN, JULY 1,
1848.

The Harvest Perishing.

MR. BALDWIN is one of the missionaries who recently joined the Fuh-chau mission. The following extract shows the strong impression which the survey of this new field has made upon his mind.

God, in his merciful providence, has brought us safely to this city, and permitted us to make a beginning in his name. He has thrown open to us a wide field. From the summits of these hills, the eye may behold the extended plain, sustaining its mighty harvest of souls. But the harvest is perishing, for there are none to reap it!

We have stood on a commanding eminence, in the outskirts of this heathen city. We had before us one of the most magnificent prospects we have ever beheld. We were in a vast amphitheatre. The distant hills stood in a circle, like giant sentinels watching over a mighty city, with its neighboring islands and waters. The lover of natural scenery might feast himself long on the beauties that meet his eye. Even the Christian might feel his soul elevated in holy and delightful contemplation, as he dwells upon the wisdom and majesty of his God.

But if his heart glows with the love of

Christ, his eye must rest at length on that crowded city, with its population of six hundred thousand immortal souls, hurrying down to a dark grave and an awful eternity. Must they perish?

We are here a feeble band. We must wait till prepared, by the providence and grace of God, to enter with our sickles into this wide harvest-field; and when ready, what are we among dying thousands and hundreds of thousands? A mere handful, lost in a sea of human wretchedness. But we do not despair. We are a mere drop in the ocean of instrumentality, human and divine, that our covenant-keeping God can employ; and the work is his; and he will give the heathen to his Son for his inheritance.

Ojibwas.

LETTER FROM MR. AYER, AUGUST 28,
1848.

Effect of the War Spirit.

MR. AYER has alluded, in previous letters, to the obstacles which hinder the success of the gospel among the Ojibwas in the vicinity of Red Lake. From the extracts which follow, it appears that these obstacles still exist in their full strength.

The chief, with a part of his band, has lately returned from another war expedition against the Sioux of the plains. Though they were absent several weeks, and traversed the country to a great distance, they did not fall in with the enemy. I did hope that this second fruitless attempt would cool their zeal, and that they would remain quiet, until some new aggressive act of the Sioux should rouse anew their vindictive passions; but the Indian, true to his old character, will not rest till he has eye for eye, tooth for tooth, and scalp for scalp. Another small party is already forming for a desperate effort.

Within two years eight of this band have been waylaid and killed by the Dakotas. No reasonable hope can be entertained that these hostile feelings will ever subside, until the red man shall discontinue his far off wanderings. The Sioux of the plains is a lawless savage, whose hand is against every man, and whose feet are swift to shed blood. The United States Government can exercise no more control over him than it can over the wild beasts.

The "buffalo hunting ground" of this band of Indians is from five to eight days' journey from this point. Parties generally go out in the beginning of summer, and again in January or February, in pursuit of these animals. The Sioux, anticipating their visits, lie in wait and surprise small companies, sometimes killing five or six. But such is the love of the Indian for buffalo meat that he will annually risk his life to obtain it.

We have tried to induce the Ojibwas to cultivate the ground for a subsistence, and no longer expose themselves thus on the plains; but we may as well reason with the wind. With a sufficiency of vegetable food before him, the Indian says, "I am hungry," if he has no animal food. This he must have. He has no idea of any higher enjoyment than the consumption of buffalo meat and grease.

Facilities for Intemperance.

It were well, if the foregoing picture, dark as it is, were complete; but, unfortunately, this is not the case.

In addition to the demoralizing influence of war, there are many other unfriendly influences in operation, which greatly retard the work of civilizing the Ojibwas, and bringing them permanently under the power of the gospel. Quite a number of them have relatives living at Red River Settlement, also at Pambina, seventy miles south of Red River Settlement, on Red River, and about two hundred and twenty-five miles nearly

west from this station. To these places they go and make their visits, being absent two or three months in summer, and frequently all winter. Another portion of the band (men) go three or four times a year to a trading post on the Mississippi, distant six days' journey, where they drink whiskey to satiety, and often bring a quantity of it home with them. They are generally absent two or three weeks.

There is now a new attraction in that vicinity. About one hundred Winnebagoes, who are friendly to the Ojibwas, have just arrived. They supply these Indians very generally with liquor; and thus draw many of them as visitors.

Encouragement.

But there is a little light, even in the midst of all this darkness.

Though there are so many things unfavorable to the progress of the gospel here, we do not feel discouraged. We believe that the cause of holiness will ultimately triumph; and that it is gradually gaining ground, even in the midst of so many counteracting influences. The leaven of divine truth is gradually spreading. Many acknowledge the superiority of the religion we teach to theirs; and they say that they would renounce their own, were they not in fear of ridicule and persecution. And we are exerting considerable influence in our school over the rising generation. The old Indians often remark, "Our children will all pray; but we are too old to change and become good."

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

Annual Survey.

THE Synodal Committee, in their last annual account of their proceedings, present the following general view of the missions of the United Brethren, for the year 1847.

South Africa.

During the whole year the war with the Kaffirs has been going on in South Africa; and we have anxiously watched its progress, with especial reference to Enon and Shiloh, the stations most exposed to this barbarous

tribe. Toward the end of autumn, indeed, the women and children of Enon, who had taken shelter in Uitenhage, when the danger grew imminent, were able to return home. And Shiloh, being the head-quarters of one division of the colonial troops, was screened from actual aggression, though several skirmishes took place and various depredations were committed in the neighborhood. Thus this congregation, though in the very centre of warlike operations, could close the year 1846 with gratitude for deliverance from impending peril, while so many other mission stations were destroyed. "We have been comforted," writes Brother Bonatz, "by thinking of the intercessions made for us by our brethren and sisters. To their prayers, I believe, it is principally to be ascribed that the Lord has hitherto

preserved Shiloh so wonderfully; for had he, the Heart-searcher, dealt with us according to our deserts, we must have perished." Meanwhile the necessary consequences of war—deartheness and scarcity of provisions, disease, and troubles of every kind—were sensibly felt in both these congregations; and though our brethren endeavored to keep up the meetings and schools with as little interruption as possible, yet these disturbing influences could not but be injurious to the spiritual course of their flocks. On the other hand the Tambookies residing at Shiloh, several hundreds in number, though but half reclaimed as yet from heathenish ignorance, instead of making common cause with their hostile countrymen, have displayed unshaken fidelity to their engagements. At Enon our brethren could once more celebrate the Lord's Supper with the greater part of their people in February last; many, who had been led into deviations during the period of tumult and excitement, having expressed sincere contrition for their faults.

In the congregations remote from the theater of war, the return of the levies from military service, with the loss of scarcely a man, occasioned great joy. Not only did they bring with them testimonials of good conduct; but danger had driven them nearer to the Lord, and they had met together for united prayer and thanksgiving from time to time during the campaign. One result of the war seems likely to be the extension of our missionary work, the Government having invited us, when peace shall be established, to found a new settlement in British Kaffaria, a district to be added to the colony. The training school at Genadendal is answering its object amid all difficulties. In these institutions it is not enough to furnish the mind with knowledge; the heart must be won for the Savior; and this nothing but the grace of God can effect.

British West-Indies.

Our Brethren John Gottlieb Herman, Bishop of the Brethren's Church, and member of the Mission Board, and William Mallalieu, agent of the Board in London, commenced their visitation in the West Indies with the Island of Barbadoes, where they arrived in the middle of December. In the beginning of June they finished their circuit with the Danish Islands, and, returning by way of the United States, reached England in the middle of August. They investigated the working of the mission in all its relations, and the circumstances of each particular station. It is our object to introduce uniformity in all important points into our ecclesiastical regulations, and to render them as subservient as possible to the great aim of our missionary work. The congregations in these islands are among the oldest we have. They number in all about forty thousand souls. We must constantly keep in view, though the superin-

tendence of European missionaries may be needful for a longer period, the training of native assistants for the schools and for the gospel ministry. Such a training school has existed at Fairfield, in Jamaica, since 1842; and this year a similar one has been opened in Antigua, near Cedar Hall. We are sincerely grateful to all the benevolent friends who have assisted us in this undertaking. Beside the donations expressly devoted to this object, a considerable sum could be set apart for the support of the institution from the extraordinary contributions which have flowed into the general fund during the year. The conduct of the institution has been intrusted to Brother Hamilton. Another object with these congregations is, to place them on a footing of self-support, that our mission funds may be left at liberty for the extension of the gospel to other lands. In the British West Indies the negroes are placed in a condition to comply with this reasonable expectation more or less fully; and the expense of these missions has thus been already considerably lightened.

In Jamaica, where the number of our stations has gradually increased to thirteen, it was deemed expedient, with the assistance of the deputation, to establish a superintending conference for the whole island, as in others of our larger missions. The Brethren Pfeiffer and Amedeus Reinke proceeded from this island, in May, to the Mosquito Coast, near the American Isthmus, to examine into the practicability of a mission among the Indians in that quarter. They met with a very friendly reception from the native king and the British Consul.

Danish West Indies.

In the Danish West Indies the injurious consequences of the want of early religious instruction, as seen in the older members of our congregations, who have grown up under the system of slavery, make our missionaries increasingly intent on availing themselves of every opportunity for the instruction of the rising generation. As the children are allowed to remain in the day schools only till their eighth year, the want of Sunday or weekly schools for the elder children is pressingly felt. According to a Government regulation, Saturday, which has for some time been a free-day to the negroes, is to be partially devoted to this object. The 18th of September was an important day for the Danish West Indies, owing to the publication of a royal ordinance, by which all children born from that day forward in these islands were declared free; and at the end of twelve years the whole negro population are to be emancipated. This can hardly fail to have a beneficial influence on the mission.

Surinam.

In Surinam our missionary band received a reinforcement of ten persons in December 1846. More help, however, was still re-

quired, and another company of four persons are now on their way thither. The labors of our brethren in this colony are greatly increased by the opening of additional plantations to Christian instruction. Several hundred estates are now open to them, and many of them at the pressing instances of the negroes themselves. As these plantations lie scattered throughout the whole colony, it is impossible to visit them oftener than once a month, under the most favorable circumstances; and too frequently sickness interrupts the course of visiting. Last spring, Brother Tank, the superintendent of this mission, made an exploratory journey to the free negro tribes on the Upper Cotta, where our brethren labored, a hundred years ago, among the Arawak Indians, a people of whom not a trace remains in the neighborhood. Beside the free negroes recognized by Government, a race has sprung up, the progeny of slaves who some generations ago ran away from the colony. Brother Tank every where met with a friendly reception. Our missionaries would be glad to establish a more complete system of Christian instruction than was possible during the period of slavery. Brother Crantz has visited the West Indies, in order to make himself acquainted with the method pursued in those islands, and to introduce it, as far as practicable, in Surinam. On the numerous plantations where there are no missionaries resident, school instruction is, alas! out of the question. The extension of the work in all these various directions must involve a considerable increase of expenditure.

North American Indians.

Among the Cherokees, in the Arkansas Territory, our brethren have celebrated some days of distinguished blessing, when many attentive hearers from the surrounding heathen frequented the meetings. Regarding a baptismal solemnity, brother D. Z. Schmidt, of Canaan, writes: "It was a solemn moment, the most joyful that I have witnessed here, and which even now calls forth tears of humble gratitude. A blessed harvest seems to be preparing. The change which has taken place among the heathen Cherokees within the year astonishes us. Formerly not one of them came near our meetings; now they are numerous attended by devout hearers." Shortly after, however, both Brother Schmidt and Brother Bischof, of New Spring Place, were called to pass through a severe trial, both of them losing their partners after a short illness, and being left alone at their solitary posts, each with an infant child. Yet the Lord enabled them to rejoice in the prosperity of the work committed to their instrumentality. They will, ere this, have received an addition to their number. The station among the Delaware Indians at Westfield, in Missouri, has for some time back suffered severely from inundations and malignant fevers, and, we fear, will have to be given up. In that case the Indians will probably return to New

Fairfield, in Upper Canada, from whence they emigrated.

Labrador and Greenland.

In Greenland the winter was unprecedently mild; in Labrador, on the contrary, it was more severe. The spiritual course of the congregations was likewise, upon the whole, pleasing and encouraging. Not a few who had deviated from the narrow path had been brought to reflection and genuine contrition. The service of the Greenland congregations is rendered difficult, not only by the universal dispersion of their members in summer, in quest of subsistence, but also by a regulation of the Danish Government, which obliges a number of families from each congregation to continue to reside at the out-places. Our brethren seek to meet the evil by stationing a Greenland assistant, if possible, at each place, to instruct the young and watch over the adults. The season had, in general, been healthy, both in Labrador and Greenland. Our missionaries express their gratitude for the sympathy manifested in their well-being, in various quarters, by a number of useful presents.

Conclusion.

The number of our mission stations at the end of this year amounts to sixty-two; they are served by two hundred and eighty-eight brethren and sisters. Six have been called home to the Lord in the course of the year, ten have retired on account of age and infirmity, and twenty-two have been called into the service.

We have several times been invited to make a trial in Australia, where many a faithful missionary of other societies has labored in vain. There is, indeed, no restraint to the Lord, when his hour comes, to save by many or by few; but no deliberate plan has yet been formed. Our missionary work will form one important subject of consideration at the approaching Synod.

Our annual expenditure, which can only be met by the contributions of our brethren and sisters and friends, is unavoidably great, notwithstanding all possible economy, seconded by the blessing which the Lord lays on the businesses carried on in several of our mission stations. We return our liveliest thanks to all our dear benefactors, known and unknown, for their willing co-operation. We have exerted ourselves to impress our congregations gathered from the heathen with a sense of the obligation under which they lie, in return for the benefits conferred on them, not only to contribute according to their ability to the support of the work among themselves, but to assist in its advancement among others also. These representations have met with a response in many a breast, and small missionary associations have been formed at several of our stations.

We earnestly commend the work intrusted to us to the continued sympathy and

prayers of all to whom the extension of Christ's kingdom is dear. We deeply feel how much we need their prayers. We know how defective a work it is. It can be carried on only by feeble instruments, by sinful men; and the power of sin and Satan is busy also in the congregations among whom they labor. Amid the feeling of their weakness, our missionaries are sustained by the strength of the Lord, which is made perfect in weakness. But they likewise find great comfort in the prayers of their fellow-Christians, and the assurance that they are borne up by the spirit of the Christian churches at home. And we too, to whom the direction of the whole is intrusted, feel the same need, and are strengthened by the same assurance, and rejoice in our fellowship of spirit with so many worthy servants of the Lord, whom he has called and fitted for similar activity.

WESLEYAN MISSIONS.

THE Wesleyan Missionary Magazine for September and October contains an interesting journal kept by Rev. Walter Lawry, General Superintendent of the (English) Wesleyan missions in Polynesia, during a recent visit to the Friendly and Feejee Islands. Mr. Lawry sailed from New Zealand, May 29, 1847. On the 12th of June they came to anchor at Tonga.

Arrival at Tonga.

June 12. The sight of these most lovely isles has filled my whole soul with associations, emotions, and feelings of the most touching kind. Here I landed twenty-four years ago. The people then were all pagan. Most of them are gone to their account; but the seed has been sown, even the pure word of God, and now I find a rich harvest of Christian fruit. The Rev. John Thomas, an honored servant of the great Master, came on board; and we soon followed him ashore, where every thing teemed with luxuriance and beauty.

The missionaries and their wives had not language to express their delight. We visited the King and Queen after their return from the Saturday evening prayer-meeting. Their dwelling is simple, but lovely; and they were engaged in reading the Scriptures by two lamps. They said, with animation, "We are glad to see you, and praise the Lord for sending you."

13. (Sabbath.) At nine o'clock the native service began. The large chapel was filled with devout hearers. Mr. Thomas preached, and the King prayed after the sermon. So energetic and touching was his prayer, that tears and sobs became general throughout the congregation. Both sailors and passengers retired from the place deeply affected; and each asked the other, if he had ever before witnessed a scene half so delightful as this. At half-past two, Mr. Thomas and I

administered the Lord's Supper to the mission families and the crew of the brig, and to about five hundred natives, among whom were the King and Queen of Tonga. All was order, solemnity and devotion.

Sabbath at Nukualofa.

20. (Sabbath.) I preached in the large chapel at Nukualofa in the morning, Mr. Thomas interpreting. This is rather a feeble way of imparting truth; but novelty came in with her aid; and the people listened with devout solemnity, while I explained to them the day of final account.

In the afternoon the King preached in the same pulpit. The attention of his audience was riveted while he expounded the words of our Lord, "I am come that ye might have life." The King is a tall and graceful person. In the pulpit he was dressed in a black coat, and his manner was solemn and earnest. He held in his hand a small bound manuscript book, but seldom looked at it. I believe, however, that his sermon was written in it. His action was dignified and proper; his delivery fluent, graceful, and not without majesty. He evidently engaged the attention of his hearers, who hung upon his lips with earnest and increasing interest. I perceived that much of what he said was put forth interrogatively; a mode of address which is very acceptable among the Tongans. It was affecting to see this dignified man stretching out his hands over his people, with one of his little fingers formerly cut off, as an offering to a heathen god; a usage among this people before they became Christians. But while he bore this mark of pagan origin, he clearly showed that to him was grace given to preach among the Gentiles the unsearchable riches of Christ.

Visit to Vavau.

On the 21st of June, Mr. Lawry sailed for Vavau, where he arrived safely, after an unusually long passage of eight days.

27. (Sabbath.) I was pleased to find that, while working our way into the harbor among the numerous islets, not a single canoe came off to us. We saw only a few carrying the local preachers to their respective places for the day; while, more than once, as we neared the shore in tacking, the beautiful groves were vocal with the congregations singing in their usual places of worship. This was the Sabbath morning, and only one fire was seen. On my former visit to these isles, fleets of canoes would have surrounded us, clamorous to barter; but the pure word of God has come to the people, and they are changed from pagans to Christians. We landed in the afternoon, and were cordially received by Mrs. Turner and Mrs. West; but their husbands were both at out-places, and the head station, Neiafu, was left to a local preacher. Our reception by the natives was very cordial; so much so, that Mr. and Mrs. Davis, who are

to remain here, were very greatly delighted. And well they might be; such salutations and shaking of hands could not fail to cheer us all.

30. We are busy in lauding the stores and baggage. I am not a little mortified to see the idle natives, with very few exceptions, standing on the beach, and looking on, while the sailors and passengers are all landing their goods; and they utterly refuse to assist without payment, and that upon a high scale. In vain did we urge that here were men who had given their lives to the church for their benefit, and that they owed their all to the gospel which we were sent to publish. These natives have plenty of love in their mouths; but they are sadly deficient in practical proofs of it. I am sorry to add that, with few exceptions, this state of things exists generally in these islands. If English domestics could be procured, I apprehend few of the natives would be employed by our missionaries. This state of things may be attributed very much to the heat of the climate, and to the ease with which the natives procure what they need. They can be supplied with no motive sufficiently powerful to induce them to engage in hard labor. In this respect the New Zealander stands on advantageous ground. He is not enervated by the climate, nor above working from sunrise to sunset for better food and better clothes than could be obtained by him without such labor.

This morning I attended the school, and was deeply affected while there. Could you have witnessed that sight, your tears would have flowed as fast as mine. About sixty boys and girls were there, clean, intelligent, and well-instructed in useful knowledge. They sat in four rows, in the centre of a large house. A local preacher and his wife were at the head, and six other grave natives were assisting. All was silent order and well-disciplined attention to the case in hand. They showed good knowledge of the Scriptures; and some of the children are decidedly pious. Of such schools we have about sixty in the Vavau circuit.

The scenery at Vavau is fine, and the harbor very good. There are about eleven smaller islands, at short distances from, and connected with, Vavau, which is moderately elevated, and in some places tolerably fertile; and though the soil is not so rich as that of Tonga, the same trees, fruits, and shrubs are found on both islands. Twelve islands are inhabited, and one hundred and forty others are mere islets. Here are the majestic *oaava*, the cocoa-nut, the bread-fruit, the banana, the yam, the pine-apple, with fruits, shrubs and flowers, elegant, delicious, and almost numberless.

District Meeting at Tonga.

On the 5th of July Mr. Lawry left Vavau and returned to Tonga.

13. We reached Tonga with difficulty, and landed in a torrent of rain. The next morn-

ing we commenced our district-meeting, and we concluded the business in six days. Many important matters were agreed upon; and among them the immediate revision of the New Testament, and the translation of the Old, with the view of printing the entire Scriptures as correctly and with as little delay as possible.

Another important step taken by this meeting is the admission of a native of Tonga into the sacred office of assistant missionary. Benjamin Latusele is a chief of high rank, well and long-tried as a local preacher; a man of deep piety, clear understanding, and thoroughly imbedded in the affections of our people. He is sent forth to take charge of Keppel's Island, where we have a flock of several hundreds without an authorized shepherd. He is the first of his nation admitted to the Christian ministry on probation by the laying on of hands; but we may hope that by such an agency the wants of these infant churches will be much more generally and efficiently met than they could be only by ministers sent out and supported from home.

Change of Missionaries.

The following extract, coming from such a source, is interesting and instructive.

August 3. Having made our voyage to Lifuga, and back again to Vavau, removing the brethren Turner and Rabone with their almost endless luggage and lumber, I have had an opportunity of observing the operation of these removals in these parts of the Lord's vineyard. I doubt if they do much good to the natives, who, I believe, would be less restless and unsettled if one pastor were stationed permanently among them. In New-Zealand the natives will not permit their father, as they call their first missionary, to leave them. If these Islanders are more fickle, it may be traced to their different training. The mission premises suffer greatly in these changes. The gardens lie waste, and improvements are looked for in vain. The tenant is soon moving away to another station. The ship has hereby not only a great increase of work, extra voyages among the reefs, and the loading and unloading of luggage, but she will soon be filled with vermin.

Examination of a School.

This is my birth-day, and, by God's mercy, health, strength, and peace are vouchsafed to me, with an increase of pleasure in my master's work, at the end of fifty-four years. The day has been signalized by the various schools assembling at this place; Neiafu, and each section, whether of children or adults, presenting their offering of love to us at their examination. Some brought a yam, a piece of cloth, a shell, an egg, a fowl; and others a basket, or a mat. Each section was headed by its teacher and chief. They sang a hymn as

they approached, and as they retired from, the mission-house; and all were beautifully dressed and oiled. The Queen was among those who approached with her thank-offering, a fine bleached and ornamented mat. I was struck with the change which I now witnessed in this people. At my first visit I saw these offerings brought and laid at the shrine of their false gods, and connected with much that was immoral and cruel. They have now changed their object of worship, and their mode of conducting this ancient practice. The missionaries have done wisely to control, but not to destroy, the thank-offerings of the people. I observed that many aged persons, who were very poor, laid down their shell or egg, with all the majesty and air of self-complacency peculiar to these singular people. These *mea ofa* have little value, only that they are intended to express the obligation of the people to God, and to his church and ministers.

A Wedding.

4. A wedding took place to-day in the large chapel here, between Naphtali (the son of the late King, and grandson of Feenow, the celebrated warrior mentioned by Mr. Mariner) and Virginia, a chief of high rank, and each about seventeen years old. At midnight there was a cry made, which continued till daybreak, to this effect: "Lift this food to the house of the bride." In all directions Vavau was vocal with the song of the multitudes who were bearing, or drawing on slides, ponderous burdens of food, consisting of pork, turtle, fish, and fowl, and yams without number. The bales of native cloth and mats were piled aloft in ample plenitude. Presents passed freely from chief to chief. The dresses of this gracefully-formed people, were ample, flowing, and rich, as the Tongans count riches. Their heads and faces were profusely anointed with sweet-scented cocoa-nut oil; while rosettes and odorous strings of flowers were the ornaments of their necks and shoulders. The ceremony was performed with all proper solemnity by the Rev. Peter Turner, in the midst of an overflowing congregation. The feasting lasted three days.

Departure.

5. We sailed for Hapai. We had on board, for the out-islands, one assistant missionary and three native teachers. The parting of these from their friends, especially of Jehoshaphat, was very touching. Those who were going were melted, but not shaken; while their friends, some afloat, and others on the beach, set up such a cry as pierced our hearts, and echoed from shore to shore among the islanders in the harbor. "Our love is too great, we cannot let you go. Have you not been our teacher? And are not our hearts cleaving unto you? Are not our breasts full of sharp pain? And will you leave us behind as orphans to pine

in sorrow until our day goes down? Full of anguish are we! Oh, why will you leave us weeping till we have no tears?" Such were the expostulations of these children of the wood.

These, however, were not the only sounds audible to us on the deck of our vessel. In the evening, from the time the light died away till eleven o'clock, we could distinctly hear the children of the respective schools repeating their Scripture-lessons, and singing, as their manner is, what amount of knowledge they possessed of figures. These sounds reached us from this small islet, and from that large valley. It was heard also again as early as three in the morning; and then followed their morning devotion, singing, reading the Scriptures, and prayer. This is the island of Vavau!

Niuafoou—Hihifo.

Mr. Lawry next sailed for the island of Niua. He arrived at Niuafoou, August 20.

20. Having landed on a rock to leeward, we had to travel six miles to reach the metropolis. The burning sun and high hills made this a formidable matter to me; but I was soon relieved by the natives carrying me on their shoulders on a *hamo*, [hand-barrow.] Away they tripped over the craggy steepes, shouting as they ran. Mr. Wilson chose to walk behind, unwilling to give so much trouble; but with me the case was one of necessity. As we passed along there was a general rising. The extraordinary shouts of these children of the wood passed thrillingly from glen to glen, and, like a snowball, our company became larger and larger as we went on, until it was manifest that the whole community was up and in motion. From the royal city we were met by troops at every turn, every eye flashing fire, and extasy beaming in each uplifted countenance. To shake hands with me was the first object, and to get the shoulder under the *hamo*, the next. Our pace was that of a full run; and as we passed along, the piercingly shrill shouts of the natives announced to the dwellers in the wood and in the dale the progress of our cavalcade. "Thanks to the Lord Jesus for his servants! thanks for their coming, and for their safety on the sea!" were uttered and echoed in all directions. My own feelings will never be uttered; but at different times they alternated greatly. At one time, the grateful tear flowed freely down; in a few seconds an extra gush of feeling would find vent in a shout; and a keen sense of the ludicrous would not permit the suppression of a smile once and again.

At seven next morning the beautiful large chapel was crowded with a deeply-impressed congregation, who worshiped reverently, and with much emotion, before the mercy-seat. At nine we registered ninety-four children and one adult. At ten we baptized them with water "in the name of the Father, and of the Son, and of the Holy

Ghost." At eleven we administered the sacrament of the Lord's Supper to the whole society, (the sick excepted,) consisting of four hundred and seventy-nine members, who worship in nine chapels scattered over the island. Deep was the interest, and solemn was that hour.

Mr. Lawry next sailed for Hihifo, where he found "the work of God flourishing."

26. At Hihifo the schools, composed of the entire population, came to us in a procession, and made me a very handsome *mea o fa* for the New-Zealand bazar, consisting of shells, tortoise-shells, pearls, combs, native axes, native fishhooks, clubs, spears, and wooden pillows. Their dresses were very fine; and as one party returned through the lawn, from the summer-house where we were sitting, and another entered singing a hymn, the effect was all but enchanting.

Nukualofa—Mua.

At Nukualofa Mr. Lawry made the following entry:

29. (Sabbath.) A large congregation attended the morning prayer-meeting at day-break, in the large chapel. I preached at nine o'clock; the chapel was crowded, and many remained outside. At eleven o'clock we had English preaching, at which twenty-seven persons were present. At three o'clock, we had native preaching again, which was well attended. At five we had another English service, and many prayer-meetings were held. The people all go one way here. The Sabbath is fully observed, and God's house is thronged. At this place we have a population of about two thousand, of whom five hundred and forty are members of our society.

31. I went again to the Mua, and fully delivered my soul in the midst of this people. This was the place where I opened my commission a quarter of a century ago. It has always been the stronghold of pagan superstition in the Friendly Islands. The chief with whom I lived as my protector, died calling upon the Savior, and professing to trust only in him. His wife lived and died a steady believer in Christ. The present chief, Tungi, is their son, and has had powerful convictions and loud calls; but, though he is friendly towards us, he has not yet yielded himself to the Lord. One higher in rank than he, is Eliza Ann, the eldest daughter of the late chief. She tells me in one of her letters that the good seed sowed in her mind, when I was there at first, has sprung up. She is now one of our steady leaders, and a powerful chief as to rank, character, and influence.

While passing up between the islands and reefs on the way to the Mua, and while there, what a succession of recollections and emotions passed through my mind! Many a time have I sat and heard the chiefs dis-

cuss the question, whether we should be killed and our boxes taken, or whether it might not be better to await the coming of our vessel, by which means they would have greater gain. Almost every now and then recalled some instance of injustice, insult, or menace, practiced upon us in those times of their ignorance.

September 4. King George has committed to me a letter to his Excellency Governor Grey, of New Zealand, desiring to be under the shadow of British power, and asking the Governor to inquire respecting a letter which had been sent by a former King of Tonga to the Queen, but to which no answer had been received. The King renews the proposal therein made, that he and his people become not merely the allies, but the subjects of the British crown. This is done because they fear the French, whose conduct towards the people of Tahiti is fully known here. I am glad the King has taken this step; inasmuch as I am satisfied Governor Grey is just the kind-hearted and far-seeing man, that will befriend a fine people who seek to be kept from the spoiler.

5. Respecting the cannibalism of these people, I have long had abundant evidence; but the testimony of one of our most useful chiefs, called David, who was in his early days a mighty man in battle, may be worth recording. He was engaged in a sanguinary war at Faahefa, where he was hotly pursued into the wood by several strong warriors, fell under their powerful clubs, and was left for dead. After a while, however, he found himself able to crawl away upon his hands and knees into a small native hut, where he arrived in the dark night, with all his swollen wounds and bruises thick upon him. In this state he was unknown to the family, whose dwelling he had reached. He was permitted to remain for some days in quiet, and partook with them of a little food. But one night he observed them preparing an *umu*, (to cook food,) which is not a usual thing under such circumstances. His apprehensions being awakened, he listened, and overheard them making arrangements to cook him in the heated oven, and then to eat him. The case was so clear that mistake was out of the question. But David was a man of great resources in himself, and while they were outside preparing the oven, supposing their victim quite safe, he crept away, under cover of the night, and ultimately made his escape to his friends, by whom he was received as one alive from the dead.

6. (Sabbath.) Our large Tonga chapel was filled from end to end at the early dawn prayer-meeting. At nine I preached, Mr. Thomas interpreting. The chapel was not merely filled, but, outside, the green grass was the seat of a multitude. These could both see and hear; for our chapels here are not encumbered with walls, seats, doors and windows. There is a beautiful roof above, and the earth is covered with clean mats below. There are no pews, nor any seats but the mats, which are all they desire. They

all seemed to hear with solemn attention, and deep interest; and the power of the Lord was evidently there. At three o'clock our native love-feast began. It continued till sun-down. The chapel was thinly sprinkled over with from five hundred to six hundred members, among whom there was great order and solemnity.

Before leaving Tonga, Mr. Lawry records a few of the impressions which his visit had made upon his mind. In respect to *civilization*, he says, the advance at first appears to be slow. The natives are an idle people, and as such must of necessity be, more or less, a degraded people. Their indolence is ascribed to the wasting heat of the climate, the fertility of the soil, and the abundance of fish in the adjacent waters. But there is some improvement in this particular; and they

have already the stimulus of an incipient commerce.

"As to education," Mr. Lawry says, "I have no fear whatever. There are, and will be, some obstacles in the way; still the mass of Tonga children and adults are not merely willing to be at school, but they delight in learning. They have both leisure and capacity; and, being densely crowded in their *colo*, we need little more than a good system and a proper teacher, and all will go on cheerfully. These we now possess."

In regard to the success of the mission in the Friendly Islands, Mr. Lawry is far from thinking that it is as great as it might have been; and there seems to have been some special hindrances, which he does not mention. Still he thinks that "a great work of God is manifest on every side."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WEST AFRICA.—A letter has been received from Mr. Walker, dated July 21, in which he says, "Our congregations on the Sabbath have been very good; and there have not been near as many disturbing causes the present year as the last." "We can bless the mercy of God for a hope in regard to one boy who professes to love God, and, as far as I can judge, does love him. Another has been deeply serious." "The school also at this place has been unusually well attended the past six months." He also says, "My health has been very good the past year; and I have not lost a Sabbath or a day from sickness."

The late reinforcement for this mission, accompanied by Messrs. Wilson and Bushnell, with their wives, arrived at Elmina, August 1, "in pretty good health and spirits." They hoped to reach the Gaboon by August 20.

SYRIA.—Mr. Whiting writes, September 5, that the cholera has made fearful havoc in Damascus, carrying off from six thousand to ten thousand souls. This disease had made its appearance in Beirut, but the missionaries were upon Mount Lebanon.

Mr. and Mrs. Foot arrived at Beirut on the 24th August.

GREECE.—On the 2d of October, Mr. King wrote: "Up to this date I have been permitted to remain here in quiet. I have not been called before the examining judge, as I expected to be; and I know nothing more in regard to my trial than when I last wrote." This continued "quiet,"

and these delays to bring Mr. King's case to a final issue, are certainly favorable indications.

CONSTANTINOPLE.—Under date of October 14, Mr. Goodell writes as follows: "Very early in the morning of the 12th instant, we were again alarmed by the cry of fire. The wind was very high, and the fire raged terribly for nearly four hours; but, through God's great mercy, the chapel and boarding-school were again preserved. This is the fifth great conflagration we have had immediately around us within about a year; the fifth time it has been shouted in the camp of the enemy at Constantinople, that the Protestant chapel was in ashes; the fifth time an unseen hand has been stretched out to arrest the raging element and hold it back from devouring us. And now we have almost literally "a wall of fire round about us for a defence;" that is, we are, humanly speaking, much more safe from conflagration than though these terrible devastations had not been made about us. "The Lord liveth; and blessed be our Rock; and let the God of our salvation be exalted."

The Armenian Patriarch, whose name has been so frequently mentioned in the pages of the Herald within the last few months, has been removed from office. Mr. Goodell says, "He was not only degraded, but sent into exile." The choice of his successor occasioned a great tumult, and it was feared that blood would be shed.

ERZERROOM.—From a letter of Mr. Peabody, dated September 16, it appears that a book distributor had just returned from a three months' tour, having found in several cities and some vil-

lages, particularly in one large village, a number of Protestants, some of whom had been recently excommunicated, and were suffering much from persecution. The large village, mentioned above, was pretty well supplied with the publications of the mission, and most of the inhabitants appeared to entertain evangelical sentiments.

NESTORIANS.—The efforts of the Patriarch to destroy the influence and usefulness of the mission have been more bold and reckless of late than ever. Certain friends of our brethren, Mar Yohannan among them, were violently assaulted by his servants; and a mob, on one occasion, collected in front of the mission premises. Mar Shimon endeavored to engage the Mohammedans in his scheme of opposing the progress of spiritual religion; and for a time he had high hopes of success. But the Lord has thus far thwarted his plans! The death of the King of Persia, after a reign of fourteen years, may have a bearing upon the position and influence of Mar Shimon. What changes may take place in consequence of this event, time only can show.

It is a most gratifying circumstance that nearly all the Nestorian ecclesiastics, including all the bishops, have taken the side of the mission in their difficulties with the Patriarch.

BOMBAY.—Under date of September 15, Mr. Wood says that four persons were suspended from the mission church at the previous communion. Several children in the boarding school have exhibited an inquiring state of mind, and three of them express the hope that they have passed from death unto life.

AHMEDNUGGUR.—The English residents in Ahmednuggur, on being apprised of the financial embarrassments of the Board, very kindly contributed between five and six hundred dollars for the support of the schools under the care of this mission.

SANDWICH ISLANDS.—The general meeting of this mission (held once in two years) commenced May 10, and closed June 3. It was a refreshing season to our brethren in that field; and the tidings which they were permitted to bring up from their respective districts, were of a very interesting character. Mr. Bishop says, under date of June 5, "There is no general revival of religion throughout the Islands; but from all our stations full and cheering reports have been received of religious prosperity."

It is known to some of the readers of the Herald, that Rev. John Geddie, late of Nova Scotia, left the United States in January, 1847, with a view to establishing a mission in New Caledonia. In a letter just received from him, describing a seven weeks' sojourn at the Sandwich Islands, he acknowledges donations from several

of the mission churches, to aid him in the prosecution of his benevolent design. He adds: "Mr. Armstrong mentioned to me, before leaving Honolulu, that two pious natives came to him, and expressed a wish to cast in their lot with our little mission company. It is certainly pleasing to see those who but a few years ago were wallowing in the mire of a degraded heathenism, evincing some interest in behalf of their fellow-islanders."

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. D. EVBDS, Tr.	
Falmouth, 1st par. la.	13 05
Gorham, m. c.	41 01
N. Yarmouth, 1st par. m. c. 20; 2d do. indiv. 21; A. P. S. 50c.; a. s. class, 1;	42 50
Portland, A child, for Bibles for hea. chil.	40—96 96
Lincoln co. Aux. So. Rev. E. Searby, Tr.	
Boothbay Harbor, Relig. so.	13 00
E. Thomaston, Miss P. Spofford,	2 00
Warren, Ch. and so.	7 87—92 87
Penobscot co. Aux. So. J. S. Wheelwright, Tr.	
Bangor, 1st par. ch. 71,61; High-st. ch. 61,73; Central ch. 28;	161 34
Bradford, A friend, 1; Mrs. W. 1;	2 00
Brewer, 1st ch. (of wh. fr. chil. 10c.)	60 51
East Brewer, m. c.	50 78
Garland, Ch.	11 93
Hampden,	25 00
Levant, Ch. 7; Miss C. 2;	9 00
Orono, Ch.	21 53—312 09
York co. Conf. of chs. Rev. G. W. Cresscy, Tr.	
Sanford, Cong. ch. and so.	20 16
South Berwick, N. and L. Hanson, for <i>Lyndia Ann Hanson</i> , Ceylon, 20; C. E. and C. B. Norton, for <i>Mary Ann C. Norton</i> , do. 20;	40 00—60 16
	492 08
Bluehill, Ch. and so. 98; Castino, SAMUEL ADAMS, wh. cons. him an H. M. 100;	198 00
	690 08

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Fitzwilliam, Gent. 90,26; la. 81; m. c. 12,65; to cons. Rev. ABRAHAM JENKINS and Mrs. HELEN M. JENKINS, H. M.	183 91
Gilsum, Cong. ch.	10 17
Keene, A. Kingsbury,	10 00—204 08
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, Cong. ch. m. c.	6 50
Haverhill, A female,	25
Lebanon, Cong. ch. and so. 35; m. c. 15;	50 00—56 75
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Pelham, Cong. ch. and so.	40 45
Peterboro', J. Field,	30 00—60 45
Rockingham co. Conf. of chs. J. Boardman, Tr.	
Atkinson, Rev. J. Page,	15 00
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Barrington, Ch. and so.	16 75
Dover, do.	10 41
Great Falls, m. c.	10 00
Ossipee, Rev. H. Wood,	2 00
Sandwich, Ch. and so.	6 50—45 66
	366 94
Salmon Falls, Cong. so.	25 00
	391 94

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, E. & T. Fairbanks & Co.	200 00
Chittenden co. Aux. So. M. A. Seymour, Tr.	
Burlington, m. c. 10,36; s. a. 7,40;	
Mrs. R. W. Francis, wh. cons.	
GEORGE G. HERMIST of New	
Haven, Ct. an H. M. 150;	167 76
Essex, s. s. miss. so.	1 75
Hinesburgh, Cong. ch.	38 00
Williston, Den. Sanford,	10 00—217 51
Franklin co. Aux. So. C. F. Safford, Tr.	
Sheldon, Mrs. Fanny Mead, 4; Mrs. S.	
Wooster, 5;	9 00
Orange co. Aux. So. J. Steele, Tr.	
Brookfield, J. G. Smith,	1 00
Corinth, Cong. ch. and so.	37 89
Thetford, Cong. ch. and so. 87,90; la.	
32,50;	119 70—158 50
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', East, m. c.	31 43
Fayetteville, Coll.	28 38
Grafton, m. c. 30; coll. 30;	60 00
Halifax, West,	12 15
No. Wardboro', Coll. 9,47; Rev.	
W. Brigham, 3;	12 47
Putney, Coll. 18,59; J. Groat, 10;	26 59
Saxton's River, Coll.	1 50
Townshend, do.	6 25
Wardboro', Ch. and so.	3 00
Westminster, East, Coll.	30 00—213 77
Windsor co. Aux. So. E. C. Tracy, Tr.	
S. Norwich, m. c.	18 50

Bennington, 1st cong. ch. 75; Dorset and E.	
Rupert, cong. ch. 33; Fairfax, H. Wells	
and fam. 2;	110 00
	237 37

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
New Marlboro', North, Ch. and cong.	33 00
Sandisfield, Cong. ch. and so.	40 52
S. Egremont, La. free will sew. so.	33 00
Stockbridge, m. c.	28 00
Williamstown, S. Whitman, 50; Mrs.	
Laura Whitman, 50; Mrs. Lucy	
Whitman, 15; D. N. Dewey, 15;	
Rev. Dr. Hopkins, 10; A. Foote, 5; 145 00—279 52	
Boston, S. A. Danforth, Agent.	
(Of wh. fr. an Episcopal friend, 50; fem.	
so. of Boston and vic. for pro. Chris.	
among the Jews, East Boston, juv. so.	
for indigent Jewish children, 25; Mav-	
erick ch. juv. so. 15;)	3,966 05
Brookfield Asso. W. Hyde, Tr.	
Brookfield, 107; W. A. Nichols (of	
wh. for William Nichols, Ceylon,	
20;) wh. cons. Rev. SAMUEL W.	
BONNEY of Canton an H. M. 100;	207 00
Charlton, La.	66 59
Dana, Storrsville, coll. 16,32; m. c.	
8,10;	24 42
Hardwick, Gent. 49,05; la. 40,61;	
m. c. 16,77;	106 43
Holland,	3 00
New Braintree, Gent. 113,90; la.	
78,96; m. c. 52,48;	245 34
North Brookfield, Gent. 163,55; la.	
121,55; m. c. 88,15;	373 25
Oakham, Gent. 62,36; la. 74,39; m.	
c. 28,85; juv. so. 29,40; sew. cir.	
5; to cons. SILAS CLAPP and	
JAMES K. HERVEY, H. M.	200 00
Southbridge, Gent. 80,50; la. 88; m.	
c. 63,51; juv. so. 7,94; fem. 6,50;	
E. and N. L. Carpenter, for Ham-	
nah Sewall, Ceylon, 20;	266 45
Spencer, Gent. 131,72; la. 121,50;	
m. c. 14,56;	267 78
Sturbridge, Gent. 121,40; la. 96,20;	
m. c. 32,50;	250 16
Ware Village, 316,44; la. 137,91;	
m. c. 113,07; juv. so. 2; wh. cons.	
Rev. CYRUS T. MILLS of Ceylon,	
JUDAH M. BRAKENRIDGE, THEO-	
DORE FIELD, JOEL RICE, FRANCIS	
DEWITT, and STEPHEN B. WITH-	
ERELL, of Ware, H. M.	569 42

Ware, West, Gent. 61,37; la. 36,97;	
m. c. 35,65;	133 99
Warren, Gent. 101,85; la. 52,13;	
wh. cons. Rev. CHARLES SMITH	
an H. M.; m. c. 9,34;	163 32—2,577 15
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newbury, Belleville so. la. 60; Byfield,	
m. c. 24,57;	84 57
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Gloucester Harbor, Evan. so.	29 00
Manchester, Rev. O. A. Taylor,	50 00
Marblehead, Two friends,	11 00—90 00
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, Gent.	23 00
Greenfield, 2d cong. so. m. c.	37 40
Montague, 1st do.	74 64
Rowe, Evan. cong. ch. 32,50; m. c.	
13,38;	45 88
South Deerfield, C. A. Stowell,	5 00
Sunderland, m. c. 58,86; s. a. 13;	
m. c. in Mr. Corey's so. 22,36;	94 22—280 14
Hampden co. Aux. So. C. Merriam, Tr.	
Monson, Rev. C. B. Kittredge,	20 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, Gent. and la.	180 72
Harmony Conf. of chs. W. C. Capron, Tr.	
Milford, A friend,	1 00
Upton, A friend, 10; do. 10; do. 2;	22 00—23 00
Middlesex North and Vic. Char. So. J. S.	
Adams, Tr.	
Ashby, Cong. so.	20 00
Middlesex South Conf. of chs.	
Wayland, Mr. Allen's ch. and so.	50 04
Norfolk co. Aux. So. Rev. S. Harding, Tr.	
Milton, S. Taft, 1; E. M. Taft, 1;	2 00
Roxbury, Eliot ch. and so. m. c.	
12,92; M. L. 2; a friend, 5;	19 92
Stoughton, Cong. so. to cons. EMM-	
ERER DRAKE an H. M.	100 00—121 92
Old Colony Aux. So. H. Coggeshall, Tr.	
Middleboro', Central cong. so.	35 71
Palestine Miss. So. E. Alden, Tr.	
Braintree, Pal. fem. miss. so. 47;	
S. par. juv. miss. so. 15;	62 00
Bridgewater, Mr. Brigham's so.	36 00—98 00
Pilgrim Aux. So. J. Robbins, Tr.	
Carver, Cong. so. m. c. 17; la. 5,25;	22 25
Taunton and Vic. Aux. So.	
Pawtucket, Rev. C. Blodgett, wh. and prev.	
dona. cons. GEORGE D. BLODGETT an H. M.	50 00
Worcester co. Central Asso. A. D. Foster, Tr.	
	3,500 00
Leicester, J. A. Denny, 100; Rev.	
I. R. Worcester, 100;	200 00—3,700 00
	11,917 07

Unknown, 20; a lady, 5; Bedford, Mrs. S.	
Fitch, for Joel Fitch, Ceylon, 20; Miss E.	
Bacon, 5; J. Lane, 3; Mrs. L. 2; Miss L.	
1; Billerica, Rev. J. G. D. Stearns, 10;	
Brighton, evan. cong. ch. 105,47; Burling-	
ton, cong. ch. 6,50; Cambridge, a friend,	
20; Cambridgeport, 1st evan. ch. and so.	
to cons. LUCINDA N. TILTON and Mrs.	
SARAH T. CHAPLIN, H. M. 200; Charles	
Valentine, wh. cons. Miss AGUSTA M.	
VALENTINE an H. M. 100; Chelsea, Win-	
nisimmet ch. and so. m. c. 56,05; J. Buck,	
10; E. Cambridge, evan. cong. ch. and so.	
59; Lawrence, a mem. of the Lawrence-	
st. ch. 100; a friend, 2; Lowell, John-st.	
ch. m. c. 100; Mrs. Mary Bartlett, to cons.	
HOMER BARTLETT an H. M. 100; Union	
m. c. 100; Newton, E. par. m. c. 20,30;	
Waltham, a friend, 20;	1,065 32
	12,982 30

CONNECTICUT.

Fairfield co. East, Aux. So.	
Danbury, 1st cong. ch. 84,05; m. c.	
97,70; wh. cons. DAVID FOOT an	
H. M.	181,75
Huntington, Gent. 35,33; la. 49,75;	
Mrs. Thomas Punderson, 10;	95 06
Stratford, Cong. ch. la. sew. so.	5 00—281 83
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Darien, Gent. and la. 49; m. c. 20;	69 00
Easton, do.	33,35; m. c.
16,47; s. a. 70c.	50 52

Fairfield, Gent. and la. 111,26; m. c. 16,50; s. s. for *Minet S. Fairfield*, Ceylon, 40; 167 76
 Greenfield, Coll. 52 00
 Greensfarms, do. 63 79
 Greenwich, 1st cong. ch. and so. 49;
 N. so. gent. 37,75; m. c. 90,48;
 la. 80; wh. cons. *JOSIAH WILCOX*
 an H. M.; 2d cong. ch. wh. cons.
 Miss *MARY H. MEAD* an H. M.
 139,77; la. 55; la. bea. sch. so.
 35; Rev. M. Mead, 5; 413 00
 Long Ridge, Coll. 6 00
 New Canaan, Gent. 60,53; la. 69,91;
 m. c. 25,09; 155 53
 Norwalk, 1st cong. ch. m. c. 27,68;
 gent. 87,75; la. 67,13; 182 56
 Ridgefield, Coll. 68,23; do. 14,67; 82 90
 Southport, Coll. 100; Miss *Delia*
Perry, 50; wh. cons. Mrs. S. J. M.
MEAD an H. M. 150 00
 Stamford, Coll. 250; N. so. do. 35,62; 288 62
 Stanwich, Coll. wh. cons. Rev.
ALONZO B. RICH an H. M. 81 81
 Weston, Coll. 35 00
 Wilton, Coll. to cons. Rev. *GORDON*
HALL an H. M. 63,54; C. Marvin,
 wh. and prev. dona. cons. *CHARLES*
MARVIN an H. M. 25; 87,54-1,886 03
 Hartford co. Aux. So. A. W. Butler, Tr.
 Avon, East, Coll. 20,12; cong. ch.
 and so 53,80; 73 92
 Bristol, La. 79 14
 Burlington, La. 16 91
 Canton, La. 30 45
 East Hartford, m. c. 11 71
 Enfield, Gent. 81,34; m. c. 19,35; 93 69
 Hartford, A friend in Dr. Hawes's
 cong. 500; young la. of do 33,50;
 a friend, by Dr. Hawes, 10; South
 cong. ch. and so 534,65; 1,078 15
 Simsbury, D. Humphrey, 6 00
 West Hartford, Gent. and la. 191,17;
 Mrs. A. P. Talcott, for *John Tal-*
cott, Ceylon, 20; 211 17
 West Hartland, L. Merrill, 10 00
 Windsor, 1st so. m. c. 66 34-1,677 48
 Hartford co. South, Aux. So. H. S. Ward, Tr.
 Glastonbury, D. Hubbard, 50; Mrs.
 O. Hall, 12; 62 00
 New Britain, Coll. 69,78; m. c. 48;
 s. s. con. 4,48; S. ch. gent. and la.
 260; m. c. 35; 417 26
 Rocky Hill, Cong. ch. and so. 77 00
 Southington, Gent. and la. (of wh.
 fr. T. Higgins, to cons. *ISAAC BUR-*
RETT an H. M. 100;) 412 47
 Wethersfield, 1st so. gent. and la. 270 13-1,238 86
 Litchfield co. Aux. So. C. L. Webb, Tr.
 Barkhamstead, 1st cong. ch. and so.
 m. c. 25 00
 Bethlem, Coll. 71; a friend, 50; a
 mem. of the ch. 35; 156 00
 Canaan, N. so. coll. 42,48; S. so. 31; 73 48
 Cornwall, N. so. 34,55; S. so. 66,77; 101 32
 Goshen, Coll. 158,50; m. c. 16,29;
 Clarissa Baldwin, dec'd, 50; 218 72
 Harwinton, Coll. 127,72; m. c. 16,31; 144 03
 Kent, Coll. 51 49
 Litchfield, 1st so. 396,97; m. c. 10,36;
 South Farms, 151,82; m. c. 13,63;
 la. benev. so. 12,53; Northfield,
 44,18; Milton, coll. 16; 575 49
 New Milford, Coll. (of wh. to cons.
GEORGE W. WHITTLESLEY an H.
 M. 100;) 247,93; la. mite so. 15,36; 363 29
 New Preston, Coll. 192,50; m. c.
 10,40; (of wh. to cons. *SAMUEL*
AYER an H. M. 100;) 202 90
 Plymouth, 1st so. coll. 119,18; m. c.
 17,44; 136 62
 Plymouth Hollow, Coll. 112; m. c.
 40,65; 152 65
 Torrington, Gent. 29,80; la. 17,29; 47 09
 Washington, Coll. 89 50
 Watertown, Coll. 126,24; m. c.
 20,36; 146 60
 Winchester, Coll. 49 00
 Woodbury, N. so. coll. 88; m. c.
 23,46; S. so. 65,68; m. c. 18; la.

benev. so. 10,92; 205 46
 Wolcottville, Coll. 88 00
 Anniversary coll. 11 31
 2,737 95
 Ded. paid for printing annual report,
 7,33; do. worthless money, 2,50; 9 83-2,738 12
 Middlesex Asso. S. Silliman, Tr.
 Deep River, G. Spencer and Mrs. U. Spen-
 cer, 30 00
 New Haven City, Aux. So. A. H. Maltby, Agent.
 New Haven, Union col'd s. s. for sup. of a
 boy in So. Africa, 20; 3d ch. m. c. 5;
 private m. c. 13; union m. c. 15,18;
 Chapel-st. ch. 30; Mrs. L. C. Hall, 5;
 Miss Jane Murdock, for sch. in Ceylon,
 30; Yale college, Rev. Dr. Day, 100;
 officers and students of do. 122; a mem.
 of Howe-st. ch. 10; 349 18
 New Haven co. East, Aux. So. A. H. Maltby,
 Agent.
 Cheshire, Cong. ch. and so. 61 23
 Madison, do. 49; gent.
 54; wh. cons. *JOSIAH GRISWOLD*
 an H. M.; m. c. 35; la. cent so.
 58,95; 196 95
 Meriden, Centre cong. ch. 30; cong.
 ch. 43,74; 73 74-331 92
 New Haven co. West, Aux. So. A. Town-
 send, Jr., Tr.
 Bethany, 17 50
 Birmingham, Coll. 54,12; m. c. 23,45;
 G. W. Shelton, 50; 127 57
 Derby, 1st so. 70,36; m. c. 51,92; 122 18
 Hamden, East Plains, gent. 41,64;
 la. 24; m. c. 16,47; Mt. Carmel,
 76,34; 158 45
 Middlebury, Benev. asso. 75,75; m.
 c. 1,80; 78 55
 Milford, 1st so. 333; 2d so. 34,33; 367 33
 Naugatuck, 65,78; Dr. Hopkins, 10;
 S. H. 5; 60 78
 Orange, wh. cons. Rev. *WILLIAM*
W. BELDEN an H. M. 58 00
 Oxford, Coll. 34,75; s. s. 7; R. C. 5;
 R. P. 1; 47 75
 Prospect, 5 00
 Waterbury, 378,06; s. s. 8; 386 06
 West Haven, Coll. 96,96; m. c. 5,97;
 C. Phillips, 10; 112 93
 Westville, Coll. 16; s. s. 3,45; 19 45
 Woodbridge, Gent. 41,76; la. 61,93;
 m. c. 35,31; 139 00-1,740 55
 Norwich and vic. Aux. So. F. A. Perkins, Tr.
 Norwich, 1st so. 78; la. of Main-st. ch.
 166,37; 244 37
 Tolland co. Aux. So. J. R. Flynt, Tr.
 Marlboro', Cong. ch. and so. 30 00
 South Coventry, H. B. Blake, 8 00-38 00
 10,546 34

NEW YORK.

Auburn and vic. Thomas M. Hunt, Agent.
 Auburn, 1st pres. ch. 266,17; m. c.
 28,50; 2d do. 53; 347 67
 Aurora, Pres. ch. to cons. Rev. H. W.
 PARKER an H. M. 50 00
 Cortlandville, Pres. ch. 59 00
 Danby, Cong. ch. 7 50
 Genoa, 1st pres. ch. 70,29; m. c. 10; 80 29
 Homer, Cong. ch. 255 00
 799 46
 Ded. disc. 4 27-795 19
 Board of Foreign Missions in Ref. Dutch ch.
 C. S. Little, Tr.
 (Of wh. fr. R. D. ch. m. c. Centreville,
 Mich. 10;) 307 36
 Buffalo and vic. J. Crocker, Agent.
 West Aurora, Ch. 13 00
 Geneva and vic. C. A. Cook, Agent.
 Albion, Pres. ch. 13 00
 Corning, 1st ch. 20 00
 Coventry, 2d cong. ch. 53,62; Mrs.
 E. A. Hoyt, 50; G. D. Phillips,
 wh. and prev. dona. cons. *JAMES*
M. PHILLIPS an H. M. 25; 128 62
 Geneva, Pres. ch. 69,10; C. A. Cook,
 25; W. G. V. P. 5; 99 10

Mead's Creek, Pres. ch.	5 00
Newark Valley, Rev. M. Ford,	50 00
Oswego, A friend,	5 00
Ovid, Pres. ch.	10 00
Seneca Falls, do. (of wh. 23,46 and prev. dona. cons. Mrs. HANNAH B. GOULD an H. M.)	84 00
Union, Pres. ch. wh. and prev. dona. cons. Rev. M. M. WAKEMAN an H. M.	32 00
	446 72
Ded. disc.	1 05—445 67
Greene co. Aux. So. J. Doane, Tr.	
Catskill, J. Atwater, 50; S. S. Day, 40;	90 00
Durham, Fem. cent so.	24 00
Hunter, Pres. ch. m. c.	10 00—124 00
Monroe co. and Vic. E. Ely, Agent.	
Churchville, Pres. ch.	11 66
Parma Centre, Rev. G. Freeman,	3 00
Rochester, 1st pres. ch. 809,45;	
Washington-st. ch. m. c. 97,75;	907 90
Webster, Pres. ch.	20 47—942 33
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	
(Of wh. fr. G. Carpenter of Central pres. ch. 80; miss. so. of West pres. ch. for Rev. H. M. Scudder, Madras, 22; a lady, 5; C. J. Stedman of Pilgrim ch. Brook- lyn, wh. cons. Mrs. ELIZABETH S. STEP- MAN an H. M. 100; fr. Allen-st. pres. ch. s. s. miss. asso. for a child in W. Africa, 15; Scudder miss. so. of West pres. ch. for Rev. H. M. Scudder, 113; s. s. miss. so. of South pres. ch. Brooklyn, for the Spear and Cobb schs. in Dindigul, India, 25.)	790 94
Oneida co. and vic. Aux. So. J. Dana, Tr.	
Kirkland, Mr. Raymond's ch.	10 00
Otego co. Aux. So.	
Cooperstown, Fem. miss. so. 34; s. s. for Alfred E. Campbell, Ceylon, 15,50;	49 50
Richfield Springs, Pres. ch.	43 09—92 59
Syracuse and vic. J. Hall, Agent.	
Marcellus, Pres. ch.	56 02
Syracuse, 1st do. bal.	4 00—60 02
Washington co. Aux. So. M. Freeman, Tr.	
Middle Granville, Pres. ch.	50 64
North Granville, Pres. ch. m. c.	42 31
South Granville, do.	30 00
	7 34—130 29
	3,711 39

A friend, by Rev. Mr. Calhoun, for cir. of the Bible in Syria, 2; unknown, Christian, for China, 100; Arcade and vic. indiv. 8; Astoria, pres. ch. m. c. 67,73; s. s. 7,27; Ballston, Rev. T. S. Wickes, 20; chil. of do. for hea. chil. 5; Berkshire, Brookside sch. miss. so. 14,50; Canterbury, pres. ch. 10; a friend, 5; Cincinnati, pres. ch. 7,50; a friend, 50c.; Clintonville, pres. ch. m. c. 3; Constableville, cent so. 16,63; Coventry, 1st ch. 17; Fishkill, S. A. Hoyt, 50; Gilbertsville, fem. miss. so. 12; Greenfield, cong. ch. 28,32; Harpersfield, 50; Lexington Heights, fem. benev. so. 10,50; Lockport, 2d Ward pres. ch. 26,30; G. W. J. 10; Lumberland, cong. ch. 2; Maiden, pres. ch. (of wh. fr. Messrs Isham to cons. CHARLES ISHAM an H. M. 51; Mexico, E. B. Babbitt, U. S. A. 20; Montgomery, 1st pres. ch. 145; New Haven, cong. ch. 11,60; New Rochelle, Miss S. Brewster, 9; North Chili, E. Covey, 3; Plymouth, I. S. 5; Capt. S. 1; Salisbury Mills, Bethlehem, pres. ch. 84,26; Schaghticoke, W. R. S. 3; Schenectady, pres. ch. (of wh. fr. s. s. 39); 135,74; Sherburne, Mr. Tuttle's ch. and so. (of wh. fr. Z. W. Elmore, wh. cons. WALDO ELMORE and HENRY S. ELMORE of Lees Creek, Ark. H. M. 200; C. W. Babcock, 25; W. New-

ton, 10; J. L. 5; T. R. 2; S. B. Rexford, 5; 277; Sidney Plains, cong. ch. 7,50; Smithfield and North Adams, cong. chs. 5; Walton, D. White, 5; Yonkers, Oak Grove fem. sem. av. of sew. so. 29; W. R. Hull, 25c.; Yorktown, cong. ch. 12; 1,529 25

5,940 65

Legacies.—East Bloomfield, Ashman Beebe, by Samuel Hough, Ex'r, 200; Mendon, Harriet Barnard, by T. Barnard, Adm'r, 300; Stockholm, Wells R. Colton, 120; 620 00

5,860 65

NEW JERSEY.

A lady, 20; Belvidere, J. M. Paul, to cons. Mrs. JEMIMA WELSH of Philadelphia an H. M. 100; Caldwell, pres. ch. m. c. 9,30; Cedarville, pres. ch. 27,51; Hanover, 1st pres. ch. wh. cons. Rev. JOHN HANCOCK of Columbia an H. M. 59,50; Mendham, pres. ch. (of wh. fr. S. Thompson, 25) 90; Morristown, 1st pres. ch. 164,25; m. c. 64,50; s. s. 10; wh. cons. Mrs. SARAH W. RICHARDS and JAMES RICHARDS, Jr. H. M. Newark, 3d pres. ch. m. c. 19,66; 5th do. m. c. 50; Stewartsville, J. S. L. 2; White Oak Ridge, off'gs of a small sch. 3,91; 620 63

PENNSYLVANIA.

Athens, pres. ch. m. c. 7,57; Carbondale, 1st pres. ch. 33,38; Mercersburg, Oph. so. of fem. ins. 7; Newville, Miss Laughlin, 10; 1st Ind. ch. miss. so. 25; fem. un. miss. mite so. (of wh. with prev. dona. to cons. Miss ELIZABETH TENNER an H. M. 60) 100; Shirleysburg, J. Brower, 80; W. Nantmeal, pres. ch. 27,23; Well, Rev. Mr. Riggs, 2,15; 292 38

Legacies.—Danville, Daniel Montgomery, by Samuel Yorkes, Adm'r, (prev. rec'd, 200); 200 00

492 38

DELAWARE.

Allentown, pres. ch. 7; Cool Spring, 23; Drawers, pres. ch. 16,06; Lewes, do. 39,50; 85 56

VIRGINIA.

Glade Spring, pres. ch. 15 96

GEORGIA.

Greensboro', Rev. S. W. Magill, wh. cons. A. W. MAGILL of New Haven, Ct. an H. M. 100; Washington, A. L. Alexander, 50; 150 00

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr. Cincinnati, Vine-st. cong. ch. 109,85; Tab. ch. m. c. 5,36; 3d pres. ch. m. c. 5,55; 8th pres. ch. m. c. 5; s. s. (of wh. for Mr. Bushnell, W. Africa, 30; for Mr. Wilson, Syria, 30) 90; near Cincinnati, a friend, av. of silver plate, 73; do. of fruit, &c. 5; Elizabethtown, pres. ch. 3; Mill Grove, do. m. c. 4; R. McC. 3; Walnut Hills, Lane sem. ch. m. c. 25; a cold Bible class, for Mr. Preston, Gahoon, 5; Waterville, pres. ch. 1,50. By Rev. F. Bartlett, Agent:—Amesville, 11,25; Barlow, 9,20; Berlin, 2d pres. ch. of Jackson co. 6,35; chil. 60c.; Chester, Centre ch. 6,50; juv. miss. so. 8; Columbus, A. Backus, 5; Coolville, 4,10; Dresden, 19,47; chil. 25c.; Harmon, 20; Horse Cave, 1,51; Keene, s. s. for Doct. Scudder, 5; Logan, 10,25; Marietta, la. for ed. hea. fem. 6,50; Marysville, Rev. H. Shedd, 1; New Plymouth, 3,35; Northfork, 9; Putnam, m. c. 13,81; fem. juv. miss. so. for Doct. Scudder, 7; Rainbow, 5,77; chil. 10c.; Reynoldsburg, 9,54; Salem and Fearing, 6,32; chil. 11c.; Southfork, 20,75; Waterford, 3; ded. ack. both in Oct. and Nov. 359,88; 109 41

Western Reserve Aux. So. Rev. H. Coe, Agent. Auburn, two la. 50c.; Aurora, 5; Atwater, ch. 15,32; Bath, 4; Berlin, 4; Brooklyn, 3,44; Brownhelm, 13; Burton, 4,02; P. Hitchcock and fam. 13; Canton, to cons.

Rev. EMMERSON BUCKINGHAM an H. M. 57; Charlestown, 2; Chatham, fem. benev. so. 10,30; a friend, 50c.; Cleveland, 2d ch. m. c. 35,64; Columbus, Miss L. F. 1; Copeley, 2; East Cleveland, J. W. 1; Elyria, 39,50; Florence, 20,25; Franklin, 8,05; chil. for schs. in Ceylon, 76c.; Freedom, 5; Rev. F. V. Deming, 5; Geneva, 3; Hamden, 10,18; Hudson, 20,62; Wes. Res. Col. 3,29; Kirtland, 11,25; A. C. Russell, 10; Lyme, 10; J. Stabbins, 15; Milan, 66; Jay miss. so. 25; Painesville, 25,90; Palmyra, 4; Randolph, 1; Ravenna, ch. 55,90; Ruggles, 25c.; B. Sturtevant and fam. 3,75; Streetsboro, 6,95; Rev. S. Lee and fam. 5; Tallmadge, 33; Rev. W. Hanford, 20; a bal. 56c.; Twinsburg, 16,58; Vermilion, 4,25; Vienna, 3,25; Wellington, 5,25; Willoughby, a friend, 5; Windham, Dr. Hough and wife, 15; ded. disc. 3,76;

Chillicothe, L. Williams, 5; Windham, young men's miss. so. 20,43;

Legacies.—Windham, Thatcher Conant, by Rev. H. Coe, (prev. rec'd, 30)

INDIANA.

By Rev. A. S. Wells, Agent.
Bristol, av. of miss. maps, 3; Goshen, pres. ch. 30; Greenfield, do. 5,50; La Porte, do. 36,47; Orland and Noble, coll. 3,66; South Bend, pres. ch. 30; M. E. Chapin, av. of Savings bank, 5; Sumptions Prairie, pres. ch. 1,50; Terre Coupee, coll. 80c.; ded. disc. 63c.;

By G. L. Wood, Tr.
Danville, pres. ch. m. c. 3,37; Fort Wayne, do. 30,10; Greenwood, Mrs. McC. 2; Logansport, pres. ch. 17; m. c. 3,50; s. s. 2,90; Plymouth, pres. ch. 14,65; Rochester, W. T. Trimble, 1;

ILLINOIS.

By Rev. I. M. Weed, Agent.
Aurora, cong. ch. 1,26; Batavia, do. 17; juv. benev. so. for Doct. Scudder, 5; Bebee's Grove, cong. ch. 8,37; Belvidere, pres. ch. 39,63; m. c. 10,37; Big Rock, T. Pierce, 10; Chicago, 3d pres. ch. m. c. 3,90; Rev. I. M. Weed and fam. 10; Mrs. S. I. S. 2; Dover, cong. ch. 8; Galena, 2d pres. ch. wh. cons. Rev. GEORGE F. MAGOUN an H. M. 50; m. c. 40; 1st do. 41,05; Geneseo, pres. ch. 4,45; m. c. 5,50; teachers and scholars of High sch. 8,62; Little Fort, cong. ch. 4,50; juv. miss. asso. 1,50; wh. and prev. dona. cons. Rev. B. F. PARSONS an H. M.; Moline, coll. 4; m. c. 4,10; Monroe, two la. 50c.; Palestine Grove, cong. ch. 21; Rock Island, pres. ch. 3,30; Thorn Creek, cong. ch. 2; ded. disc. 1,60;

Dupage, 1st pres. ch. s. s. miss. so. 5; Rockport and Atlas, cong. ch. 30; Winchester, pres. ch. m. c. 5,25; s. s. m. c. 75c.;

MICHIGAN.

By Rev. A. S. Wells, Agent.
Albion, pres. ch. 5,28; Buchanan, cong. ch. 4; Carlyle, the first tythe of a fam. teacher, 2; Dearbornville, pres. ch. 13,03; Eckford, do. 2,56; Farmington, cong. ch. 7,50; Grass Lake, do. 2,82; Leone, S. L. 1; Livonia, cong. ch. 16,13; Lodi, pres. ch. 12,14; Lyons, do. 5; Niles, pres. ch. 90,47; cong. ch. 3; Northville, pres. ch. 9,86; Romeo, inf. class, for China miss. 1; Saline, pres. ch. 15,53; Ypsilanti, do. 43,50; disc. 1,50;

Howell, Rev. D. R. Dixon, 10; Monroe, C. Noble, 15; Oakland, W. M. Axford, 10; E. H. M. 2;

WISCONSIN.

By Rev. I. M. Weed, Agent.
Elk Grove, cong. ch. 13,92; m. c. 10; Hazel Green, pres. ch. 14,50; Lancaster, do. m. c. 4,10; Mineral Point, pres. ch. 44,75; m. c. 21,86; a. s. for a youth at Oromiah, 20; wh. cons. Mrs. MALVINA R. EDDY an H. M.; Platteville, pres. ch. m. c. 22,90; Salem, cong. ch. 2; Willow Springs, do. m. c. 6; ded. disc. 88c.;

IOWA.

By Rev. I. M. Weed, Agent.
Bentonsport, cong. ch. 12,80; Burlington, cong. ch. 17,90; S. S. Ransom, 25; juv. benev. so. 5; Davenport, cong. ch. 5,35; m. c. 5,60; Dubuque, cong. ch. 58,55; Farmington, do. 28,30; Hartford, E. Porter, 10; Tuscarora, three chil. 75c.; Yellow Springs, pres. ch. 37,12; ded. disc. 1,15;

KENTUCKY.

Louisville, 2d pres. ch. m. c. 23 00

TENNESSEE.

By Rev. P. Wood, Agent.
Blountville, pres. ch. 45,90; S. Rhea, 34,10; Chestnut, pres. ch. 8; Kingsport, do. 84,31; Mount Lebanon, do. 8; Mount Zion, do. 5,71; Rogersville, do. 36; Timberidge, do. 10; Tellico Plains, do. 5,55; Washington, do. 16,50; Rev. A. G. Taylor, 1; C. C. 1; W. A. 3; Mrs. M. L. 2; ded. disc. 8,53;

Synod of West Tennessee, coll. 25; disc. 50c.; Jonesboro', pres. ch. juv. miss. so. for John W. Cunningham, Ceylon, 10;

LOUISIANA.

New Orleans, friends, 25 00

MISSISSIPPI.

Louisville, L. Keese, 30 00

IN FOREIGN LANDS, &c.

Doaksville, m. c. 4,75; coll. col'd. for African miss. 2; Fort Towson, m. c. 14,37; Park Hill, coll. at annual meeting of Cher. miss. 56,56; St. Petersburg, Russia, W. C. Gellibrand, 50;

Donations received in October, (of which to liquidate the debt, see cover, \$6,805 74;) \$34,427 42

Legacies, \$1,120 00

TOTAL from August 1st to October 31st, \$59,462 10

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, \$419 84

DONATIONS IN CLOTHING, &c.

Boston, Ma. Clothing, fr. la. benev. so. of Phillips ch. 8 00

Chatham, O. Clothing, fr. fem. benev. so. 28 50

East Bloomfield, N. Y. A barrel, fr. la. benev. so. of cong. ch. for Doct. Adams, So. Africa.

East Hampton, Ms. Sheetting, &c. a lady.

Enosburg, Vt. A box, for Alleghany miss.

Niagara Falls, N. Y. 21 reams of paper and 45 Testaments, fr. A. and A. H. Porter.

Stow, Vt. A bundle, fr. la. of cong. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

